



Über dieses Buch

Dies ist ein digitales Exemplar eines Buches, das seit Generationen in den Regalen der Bibliotheken aufbewahrt wurde, bevor es von Google im Rahmen eines Projekts, mit dem die Bücher dieser Welt online verfügbar gemacht werden sollen, sorgfältig gescannt wurde.

Das Buch hat das Urheberrecht überdauert und kann nun öffentlich zugänglich gemacht werden. Ein öffentlich zugängliches Buch ist ein Buch, das niemals Urheberrechten unterlag oder bei dem die Schutzfrist des Urheberrechts abgelaufen ist. Ob ein Buch öffentlich zugänglich ist, kann von Land zu Land unterschiedlich sein. Öffentlich zugängliche Bücher sind unser Tor zur Vergangenheit und stellen ein geschichtliches, kulturelles und wissenschaftliches Vermögen dar, das häufig nur schwierig zu entdecken ist.

Gebrauchsspuren, Anmerkungen und andere Randbemerkungen, die im Originalband enthalten sind, finden sich auch in dieser Datei – eine Erinnerung an die lange Reise, die das Buch vom Verleger zu einer Bibliothek und weiter zu Ihnen hinter sich gebracht hat.

Nutzungsrichtlinien

Google ist stolz, mit Bibliotheken in partnerschaftlicher Zusammenarbeit öffentlich zugängliches Material zu digitalisieren und einer breiten Masse zugänglich zu machen. Öffentlich zugängliche Bücher gehören der Öffentlichkeit, und wir sind nur ihre Hüter. Nichtsdestotrotz ist diese Arbeit kostspielig. Um diese Ressource weiterhin zur Verfügung stellen zu können, haben wir Schritte unternommen, um den Missbrauch durch kommerzielle Parteien zu verhindern. Dazu gehören technische Einschränkungen für automatisierte Abfragen.

Wir bitten Sie um Einhaltung folgender Richtlinien:

- + *Nutzung der Dateien zu nichtkommerziellen Zwecken* Wir haben Google Buchsuche für Endanwender konzipiert und möchten, dass Sie diese Dateien nur für persönliche, nichtkommerzielle Zwecke verwenden.
- + *Keine automatisierten Abfragen* Senden Sie keine automatisierten Abfragen irgendwelcher Art an das Google-System. Wenn Sie Recherchen über maschinelle Übersetzung, optische Zeichenerkennung oder andere Bereiche durchführen, in denen der Zugang zu Text in großen Mengen nützlich ist, wenden Sie sich bitte an uns. Wir fördern die Nutzung des öffentlich zugänglichen Materials für diese Zwecke und können Ihnen unter Umständen helfen.
- + *Beibehaltung von Google-Markenelementen* Das "Wasserzeichen" von Google, das Sie in jeder Datei finden, ist wichtig zur Information über dieses Projekt und hilft den Anwendern weiteres Material über Google Buchsuche zu finden. Bitte entfernen Sie das Wasserzeichen nicht.
- + *Bewegen Sie sich innerhalb der Legalität* Unabhängig von Ihrem Verwendungszweck müssen Sie sich Ihrer Verantwortung bewusst sein, sicherzustellen, dass Ihre Nutzung legal ist. Gehen Sie nicht davon aus, dass ein Buch, das nach unserem Dafürhalten für Nutzer in den USA öffentlich zugänglich ist, auch für Nutzer in anderen Ländern öffentlich zugänglich ist. Ob ein Buch noch dem Urheberrecht unterliegt, ist von Land zu Land verschieden. Wir können keine Beratung leisten, ob eine bestimmte Nutzung eines bestimmten Buches gesetzlich zulässig ist. Gehen Sie nicht davon aus, dass das Erscheinen eines Buchs in Google Buchsuche bedeutet, dass es in jeder Form und überall auf der Welt verwendet werden kann. Eine Urheberrechtsverletzung kann schwerwiegende Folgen haben.

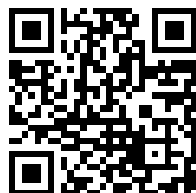
Über Google Buchsuche

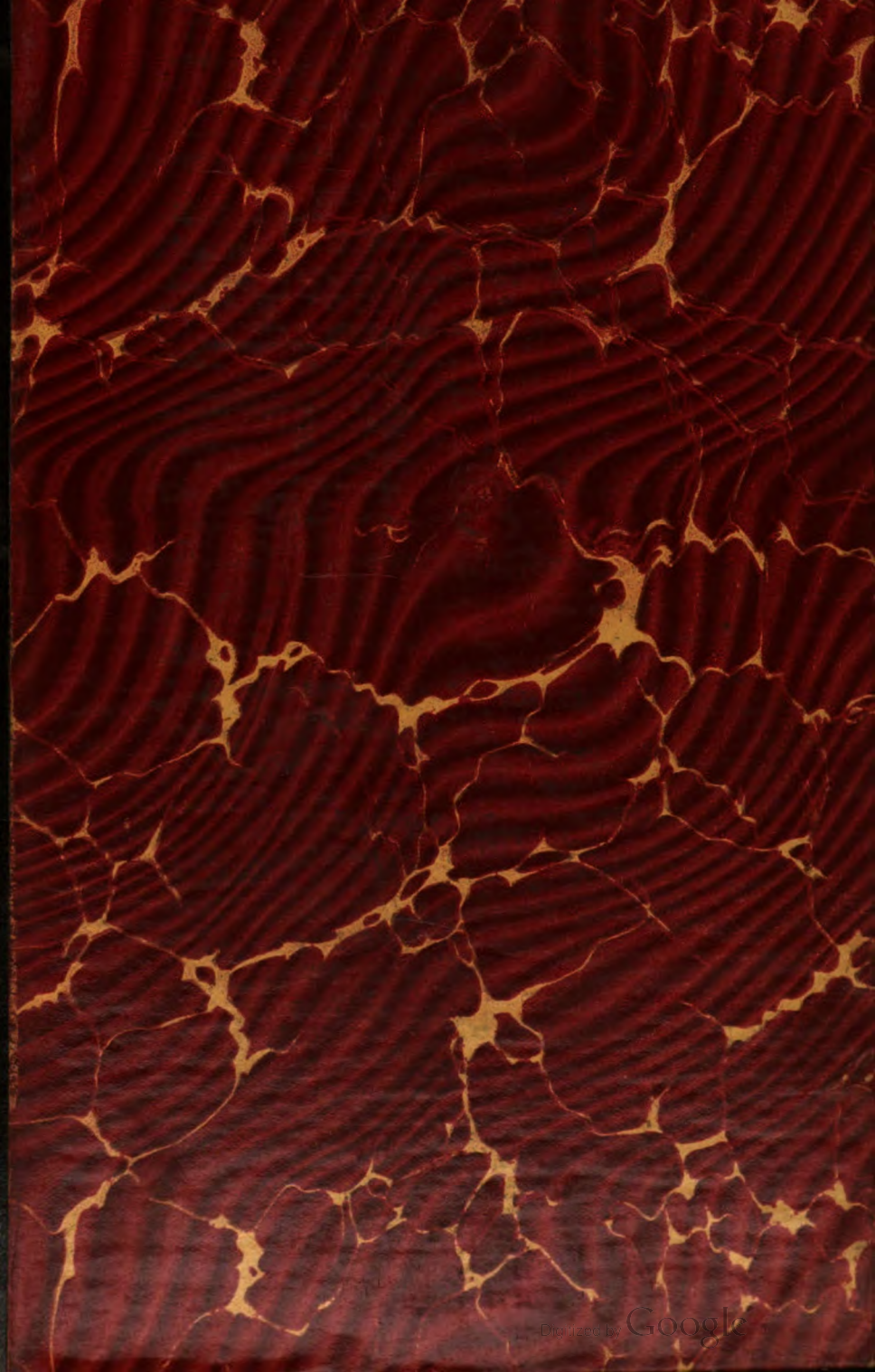
Das Ziel von Google besteht darin, die weltweiten Informationen zu organisieren und allgemein nutzbar und zugänglich zu machen. Google Buchsuche hilft Lesern dabei, die Bücher dieser Welt zu entdecken, und unterstützt Autoren und Verleger dabei, neue Zielgruppen zu erreichen. Den gesamten Buchtext können Sie im Internet unter <http://books.google.com> durchsuchen.

This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

Google™ books

<https://books.google.com>





LIBRARY
OF THE
UNIVERSITY OF CALIFORNIA.

GIFT OF

Class

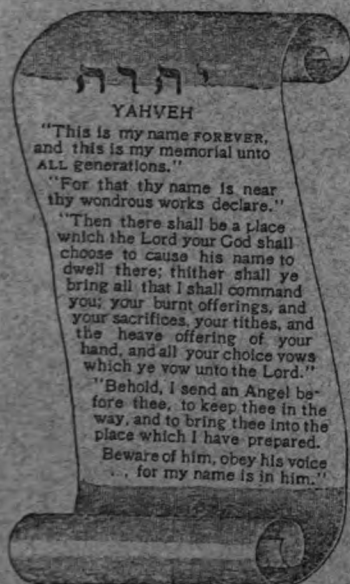
OCTOBER, 1909.

BIBLE REVIEW

Advanced Esoteric Thought.

CONTENTS.

WHAT IS FAITH?	1
A PRAYER (POEM)	8
FAITH AND KNOWLEDGE	4
PREADAMITE MAN	12
AS GOD WORKS	14
THE ORDER OF MELCHIZEDEK	16
THE OVERLAND ROUTE TO PARADISE (POEM)	20
THE BEST THING IN THE HOME	22
SPIRITUAL ATTRACTION	24
HUMAN AND SPIRITUAL EGO	28
THE BOOK OF REMEMBRANCE	29
THOUGHTS FOR WOMEN	31
JUST BE GLAD (POEM)	33
EGOISM	34
HOW TO BE BEGOTTEN FROM ABOVE	37
THE SECOND TIME	39
THE DIVINE IN NUMBERS	43
CORRESPONDENCE	46
BOOK REVIEWS	53
EDITORIAL	53



Vol. VIII.

Vol. XXII. OF THE ESOTERIC SERIES.

No. 1

\$1.50 A YEAR.

15c. A NUMBER.

THE ESOTERIC FRATERNITY,

APPLEGATE, CALIFORNIA.

OR,

L. N. FOWLER & CO., 7, IMPERIAL ARCADE, LUDGATE CIRCUS, LONDON, ENGLAND.

FOREIGN SUBSCRIPTION 7s. 2d. SINGLE COPY 6d.

Entered as second class matter at Applegate, Cal., Post Office.

BIBLE REVIEW.

HIRAM E. BUTLER, Editor.

Business Announcement.

BIBLE REVIEW is issued on the 20th of each month. If not delivered in due time the subscriber should notify us without delay.

SUBSCRIPTION in the United States, Canada and Mexico, \$1.50 a year; six months 75c.; three months, 40c. Single copy, 15 cts. Foreign countries in the Postal Union, one year, 7s. 2d.; six months, 3s. 8d.; three months, 1s. 11d. Single copy, 9d.

REMITTANCES may be made by draft, by postal or express money order, or by registered letter; if by other methods, at sender's risk. All United States Money Orders should be made payable at Applegate, California; but please remember that all International Money Orders, that is, Money Orders issued by any foreign government, should be made payable at Auburn, California, as the Applegate Post Office can cash only United States Money Orders.

All remittances must be made payable to the Esoteric Fraternity.

CHANGE OF ADDRESS will be made as often as required, but the request must reach this office on or before the 25th of the month. In order to insure accuracy, the old and new addresses should be given.

MANUSCRIPT should be written on one side of paper only, with appropriate margins. Name and address of writer must accompany article, together with nom de plume if the writer's name is not to be appended to the contribution. This magazine is conducted altogether upon philanthropic principles, and is able to give no financial return for contributions, further than, that the Journal will be sent gratuitously to the contributor, for one year.

In order to avoid any possible misunderstanding, we wish to state most distinctly that, unless requested not to do so, we shall consider ourselves at liberty to publish all letters that we deem of use to our readers, giving name of the writer in full.

AGENTS —Active agents are desired in every part of the world. Liberal inducements will be offered.

COMMUNICATIONS intended for the Editorial Department should be addressed "Editor, Bible Review, Applegate, Cal." Those intended for the business department should be addressed, Esoteric Fraternity Applegate, California.

TO OUR FRIENDS IN GREAT BRITAIN AND ABROAD. This is to announce, that, the magazine **BIBLE REVIEW**, and the books advertised in it, front and back, the publications of The Esoteric Fraternity of Applegate, California, U. S. A., may be obtained from our **LONDON AGENTS MESSRS. L. N. FOWLER & Co., 7, IMPERIAL ARCADE, LUDGATE CIRCUS**, who will meet your wishes with the utmost care and promptitude and supply lists, prices, etc., on application.

UNIV. OF
CALIFORNIA

BIBLE REVIEW

VOL. VIII.

VOL. XXII. OF THE ESOTERIC SERIES
FROM
OCTOBER 1909
TO
SEPTEMBER 1910

THE ESOTERIC FRATERNITY
APPLEGATE, CALIFORNIA

Contents of Vol. VIII

OCTOBER 1909	Page	DECEMBER 1909	Page
What is Faith? . . .	1	Mind and Brain . . .	113
A Prayer (<i>Poem</i>) . . .	3	Victory in Defeat (<i>Poem</i>) . . .	117
Faith and Knowledge . . .	4	The Tree of Knowledge . . .	118
Preadamite Man . . .	12	The Mystery of Godliness . . .	122
As God Works . . .	14	Awake! (<i>Poem</i>) . . .	126
The Order of Melchizedek . . .	16	The New Covenant . . .	127
The Overland Route to Paradise (<i>Poem</i>) . . .	20	The New Age . . .	131
The Best Thing in the Home . . .	22	Regeneration . . .	134
Spiritual Attraction . . .	24	What is it to be Christ-like? . . .	136
Human and Spiritual Ego . . .	28	Two Worlds . . .	138
The Book of Remembrance . . .	29	Universal Brotherhood . . .	139
Thoughts for Woman . . .	31	Life . . .	143
Just Be Glad (<i>Poem</i>) . . .	33	The Narrow Way . . .	147
Egoism . . .	34	The Body, The Ego, The Soul . . .	155
How to Be Begotten From Above . . .	37	Why Do We Sorrow Sore? (<i>Poem</i>) . . .	157
The Second Time . . .	39	The Two Extremes of Being . . .	158
The Divine in Numbers . . .	43	The Voice of the Spirit (<i>Poem</i>) . . .	159
Correspondence . . .	46	The Attentive Ear . . .	160
Editorial . . .	55	The Mediator . . .	163
		Book Reviews . . .	165
		Editorial . . .	167
NOVEMBER 1909			
The Law of Use . . .	57	JANUARY 1910	
The True Light . . .	61	A Time of Trouble . . .	169
Solitude . . .	64	Reincarnation Periods . . .	177
Address to Would-Be Disciples of Christ's Spirit . . .	68	A Prayer (<i>Poem</i>) . . .	182
Renewing of the Mind . . .	71	Be Happy . . .	183
Rebuke . . .	77	Organization . . .	186
Love . . .	78	"Love Seeketh not Her Own" . . .	189
The Order of Melchizedek . . .	79	The Fourth Dimension . . .	192
Woman's Sphere . . .	84	The Mystery of Godliness . . .	195
Regeneration (<i>Poem</i>) . . .	86	Thought: Creative and Exhaustive . . .	201
"The Will and the Way" . . .	87	The Immortal (<i>Poem</i>) . . .	209
The Mystery of Godliness . . .	90	The Law-Abiding . . .	210
The Model . . .	95	A Question . . .	211
Shekinah (<i>Poem</i>) . . .	99	I Will Be Godlike . . .	212
Peacemakers . . .	100	Love . . .	215
Self-Mind—God-Mind . . .	101	An Oft-Repeated Question . . .	216
Prayer (<i>Poem</i>) . . .	103	The Power of Mind Over Matter . . .	219
Press On . . .	104	Pioneers . . .	220
Correspondence . . .	106	Book Reviews . . .	222
Book Reviews . . .	109	Editorial . . .	223
Editorial . . .	111		

CONTENTS OF VOLUME VIII. (CONT.)

FEBRUARY 1910	Page	APRIL (CONT.)	Page
Obedience	225	Unbelief	350
A Polish Seer on the Immortality of the Body	229	The Law Forces Man to Earn What He Gets	353
The Bible as a Guide to Truth	232	Universal Brotherhood and its Practical Results When Applied	355
The Trinity	235	Babylon	357
Love (<i>Poem</i>)	237	The Jailer's Query	360
The Vital Fluid	238	Mental Order, or a Center of Thought	374
The Mystery of Godliness	241	The Vanity of the Mundane	382
"I Cried to Allah" (<i>Poem</i>)	244	Thru Karma to Christ	384
Suggestion	245	Correspondence	386
Not Downward, But Up (<i>Poem</i>)	248	Book Reviews	388
Some Problems	249	Editorial	389
The Seven-Branded Candlestick	253		
Do You Believe the Bible?	259	MAY 1910	
Guide Posts	260	Shall I Die Daily, That YAHVEH May Live?	393
False Christs	261	Theology and Natural Science	397
School of the Christ	263	The Millennium Now	401
Review of "The Goal of Life"	267	Whosoever Will	409
The Divine Light	268	Briefs	412
For A Little While	274	The Mystery of Godliness	417
Book Reviews	276	One Light (<i>Poem</i>)	424
Editorial	277	"The Woman Clothed with the Sun"	425
MARCH 1910		God	427
The Universal Spirit	281	The Divine Breath	429
Briefs	287	Inspiration	432
Feasts	292	What Is Sin?	439
To Be a Savior	295	The Cherubic Pilgrim (<i>Poem</i>)	442
When the Master Comes (<i>Poem</i>)	296	Regeneration (<i>Poem</i>)	443
Selfishness Versus Self Sacrifice	297	Correspondence	444
Our Covenant	298	Book Reviews	446
Needed Preparations (<i>Poem</i>)	303	Editorial	447
The Woman of the Lord	304		
A Tryst with Christ (<i>Poem</i>)	305	JUNE 1910	
The End of Evolution	306	The Evolution of Revelation	449
The Mystery of Godliness	307	In the Regeneration	452
Symbolism of the Hebrew Alphabet	313	Prayer's Home (<i>Poem</i>)	455
Strength in Silence	316	The Spirit of God	456
The Resurrection	317	The "Stuff to Try the Soul On"	459
Growing Better (<i>Poem</i>)	319	Desire and Faith	462
"The Goal of Life"	320	What Would Be Your Attitude?	464
Psyche (<i>Poem</i>)	323	The Tabernacle of Shiloh	466
Bible Difficulties	324	Cosmic Consciousness (<i>Poem</i>)	469
Self-Conquest (<i>Poem</i>)	327	God's Great Thought with Regard to Man	470
Correspondence	328	"If Thine Eye Be Single"	472
Book Reviews	329	Resurrection	479
Editorial	331	The Story of the Fall from the Stars	485
APRIL 1910		Correspondence	489
The Mastery of the Body	337	Book Reviews	494
Man Is and Is Not a Free Moral Agent	342	Editorial	495
The Will an Important Factor	349		

CONTENTS OF VOLUME VIII. (CONT.)

JULY 1910	Page	AUGUST (CONT.)	Page
Where Our Interests Are . . .	497	The Perfect Stay (<i>Poem</i>) . . .	569
Wisdom Is of God . . .	502	Deceiving and Being Deceived . . .	570
Purity (<i>Poem</i>) . . .	505	Freedom . . .	575
How We Grow to Trust God . . .	506	Reincarnation . . .	576
Self-Consciousness . . .	507	Immortality . . .	582
Being "Born Again" . . .	508	Desire . . .	585
The Love of God . . .	510	Marriage . . .	588
He Who Runs May Read (<i>Poem</i>) . . .	514	Book Reviews . . .	591
Non-Resistance . . .	515	Editorial . . .	592
If We Have Not Learned (<i>Poem</i>) . . .	518		
"The Kingdom of God Is Within" . . .	519	SEPTEMBER 1910	
Poise (<i>Poem</i>) . . .	526	Opposites in Nature . . .	593
Steps of Attainment . . .	527	Helpers Unseen (<i>Poem</i>) . . .	597
The Name . . .	532	Concerning the Message of the	
Sorrow (<i>Poem</i>) . . .	535	Covenant . . .	598
Harmony and Discord . . .	536	The Power of the Christ . . .	603
Correspondence . . .	539	Now (<i>Poem</i>) . . .	606
Book Reviews . . .	540	The Way of Wisdom . . .	607
Editorial . . .	542	Thoughts Concerning God's	
AUGUST 1910		Purpose . . .	609
The End of the Old Dispensation		Steps to Mastery . . .	613
and the Beginning of the New	545	The Holy Spirit . . .	615
Briefs . . .	551	Love . . .	617
Differentiation in Unity . . .	552	Evolution and Genesis . . .	618
The Reapers of the Harvest . . .	555	To Those Who Have Tried for the	
O'er the Dead Body of a Friend		C. (<i>Poem</i>) . . .	623
(<i>Poem</i>) . . .	560	Perfect Rest . . .	624
Justice . . .	561	Doctor's Interesting Experiments	628
The Word (<i>Poem</i>) . . .	562	Development . . .	632
Intuition . . .	563	Hail the Dawn (<i>Poem</i>) . . .	634
"God Is Love" . . .	566	Book Reviews . . .	636
		Editorial . . .	637

BIBLE REVIEW

Vol. VIII.

OCTOBER, 1909

No. 1

WHAT IS FAITH?

By ALEXANDER MCINNIS (London)

Faith is the substance of things hoped for, the evidence of things not seen.
—Heb. xi. 1.

THE orthodox have defined Faith as simply belief. It is written that "the demons believe and tremble," yet they are not saved. In the current use of the word, belief would seem best explained as an Aries principle, cold and intellectual, belonging to the conscious mind. Faith, on the other hand, is a Virgo principle, warm and intuitive, belonging to the soul-conscious mind. This differentiation seems the more reasonable if one remembers that Aries deals with material things, that can be touched, tasted or handled; while Virgo deals with deeper things, the substance of things; that is, the things themselves.

By substance is meant that which is back of matter. God "made every plant of the field BEFORE it was in the earth and every herb before it grew." From this it is evident that they were created in substance, (Latin, *sub*, under; *stance*, to stand). Substance, by its inherent powers, attracts to itself and clothes itself with such matter as expresses its own qualities, in the same way as a well-made suit fits and covers a man's body. When Moses was admonished to make all things according to the pattern shown him in the Mount, God had the REAL thing, whereas Moses made only a COPY of it—a naturalistic shadow. Hence we can well understand that the things which are seen

(material) are temporal, the things which are not seen (substance) are eternal.

A civil engineer constructs a bridge; it is used by pedestrians. The use is an act of Faith. Unconsciously they rely on the unseen forces of the structure—its stability, poise, adhesiveness, vibrations, etc. The fact of the bridge being there, and being in use, is conclusive evidence of these unseen forces, because without them it could not be there at all, and if any of these forces were absent, and the bridge still there, it would be unfit for use. Upon reflection it is obvious that it is the things that are unseen, that are the true world-powers. Who has ever seen love, hate, malice, discord, sorrow, life or death? That the effect is always apparent is true, but the thing itself, the cause, has never been seen.

Faith, like the grain of mustard seed, is very small in its beginnings. Like a child learning to walk it is weak. By acquiring knowledge and experience it will grow stronger and stronger until the neophyte realizes in his own life that the righteous live by faith. Simple belief may remain inert for a life-time; but faith must be doing, it must manifest in every act of our life, for faith without works is dead.

But the spirit of God guiding us we are "shown" in our own self, that for us there is a definite objective and thru us immense possibilities for others. From past knowledge we have learned that this silent voice is absolutely reliable. On this knowledge alone, true Faith is established. At the dictate of this inner guide we hold our given purpose with unwavering tenacity amid jeers and sneers it may be, with every human probability against us. This purpose is in substance. One day the skeptical world will waken up to find that our faith has become a realization, the unseen has manifested in material.

The Master said: If ye shall ask anything, believe that ye have it (now) and ye shall have it. "Without Faith it is impossible to please God." Do we want health in body, soul or

spirit? Ask God for it. Then act as if you had it and you shall have it. Do we want peace, love, truth, purity, etc.? Do we want to overcome worldly ambition, the lust of the flesh or the old serpent? Then, according to our Faith, so it shall be to us.

Read biographies of men of prayer, men of faith, men who loved God, it will strengthen the nobler desires of the soul. Then it will be found that Faith may best be described as, belief, founded on personal knowledge, manifest in our actions.

A PRAYER

By EDWIN MARKHAM

“TEACH me, Father, how to go
Softly as the grasses grow ;
Hush my soul to meet the shock
Of the wild world, as a rock ;
But my spirit, propt with power,
Make as simple as a flower.
Let the dry heart fill its cup,
Like a poppy looking up ;
Let life lightly wear her crown,
Like a poppy looking down,
When its heart is filled with dew,
And its life begins anew.
Teach me, Father, how to be
Kind and patient as a tree,
Joyfully the crickets croon
Under shady oak at noon ;
Beetle, on his mission bent,
Tarries in that cooling tent,
Let me, also, cheer a spot,
Hidden field or garden grot—
Place where passing souls can rest
On the way, and be their best.”

FAITH AND KNOWLEDGE

By H. E. BUTLER

And ye shall know the truth, and the truth shall make you free.—John viii. 32.

THERE was a bright one came to earth and she was most beautiful. No one could really behold her without having his whole nature ravished by her beauty. Nay, no one could behold her and return to the common walks of life and be again the same as before. She had only recently touched the earth and many became angry at her presence, and said all manner of evil against her because the brightness of her glory dazzled their eyes and because she was naked. The only clothing she wore was the radiance of her brightness and only the few were really able to discern the beauty and majesty of her presence. Her name is Truth—clean, pure, absolute Truth.

In all past history men have lived by faith. Faith, having various degrees, had various effects upon the human mind in the past, for faith in itself is belief without a doubt, a confidence that causes the individual to say, "I know." It seems to surpass mere belief, because it is belief without a doubt. Many there have been who have had that implicit belief in various forms of worship, various ideas of God, of heaven and of hell, and all these beliefs were built out of spiritual inspiration and vision directed and colored by beliefs.

The Hindu philosophy says that every man creates his own heaven or hell, but when the facts relative to this creation of a heaven or hell are thoroly understood, it will revolutionize everything that we have heretofore called Christianity and everything that we have been pleased to accept as individual revelation. For there is some mysterious and incomprehen-

ble power in the human mind and organism that enables man thru the soul-consciousness to enter another relm of being and that relm of consciousness is of his own creation thru faith. Is not this an expression of what is said in Genesis, namely, "Let us make man in our image and like us"? For if man by mind can create a spiritual heaven and enter that heaven in the soul-consciousness and find it a real, tangible existence, then it follows that man by faith may create that in which his faith is centered. The Lord Jesus said, "Verily I say unto you, Whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it" (Mark xl. 23).

All religions have been based on visions and revelations, and because of these visions and soul travels in the invisible world, there has been inaugurated in the various nations a great variety of gods and goddesses and a great variety of heavens, but, thanks to Divine Goodness incarnate in man, very few hells. The hells have been the creation mainly of what has been denominated the Christian religion. For it is a well-known fact to all who will stop to think that whatever a person believes, has faith in, all his dreams, visions and revelations will confirm him in that belief. For illustration take the colored man of the South, in almost every instance if you say to a colored man, "There is no hell," he will immediately contradict you and say, "I know better; I have been dar," and they have a sound belief that there is such a place.

Recently there came to our desk a booklet giving an account of a young woman, a devout member of the church, who was very ill and apparently died, but as there were evidences of life still in the body, the body was kept for several days, after which she revived and told a marvelous story. She said that she had been to heaven, had seen the Lord and also a number of people who had recently died, whose death was unknown to

her and to her friends; she saw them come to heaven and saw them admitted. She then visited hell, where she saw the fiery torments and the demons who delight in tormenting those that go there and she even saw persons whom she had known in earth-life come there, persons who had past out of the body during her absence from the body. She saw them committed to hell and saw their torment and suffering. When she told her friends what she had seen and whom she had seen enter heaven and hell, they made inquiries and learned that these persons had died in the interval. Those whom she had seen enter hell were considered wicked and careless in their life, and those who entered heaven were devout church members.

The question arises: What did she see? Did she not see that which her faith and the faith of her church had created? For there are few intelligent men and women of the present day who can believe for one moment that our God is a fiend so desperate and despicable as to send a man or a woman who follows out the impulses of his own nature, which man has not produced, to endless misery; or even to send a man, because he was devout in his theological faith, to a monotonous heaven to sing psalms of praise to a superior being thruout eternity. That a superior being should delight in the praise and adoration of his own creation would be a revolting doctrine to men of mind and nobility of manhood; and yet not only in the case just cited, but in many other instances there have been those who have borne testimony to similar things.

Again, it has been verified many, many thousand times that every revelation, every vision and all that pertains to a higher and more spiritual consciousness will unite in giving confirmatory evidence of the truth of whatever a person believes implicitly, even tho it be a most consummate error and in some cases most ridiculous error. This is the work of faith. Paul well exprest it when he said, "Faith is the giving substance to things hoped for, the evidence of things not seen." There is

something in the human consciousness, yes, in the human soul, that is able to create that which the person has faith in, let it be heaven, hell, God, angels, or what not.

Many who read this will ask, "Then what have we to depend on? If all revelation, all visions and all the travels of the soul into the spirit-world are not to be depended on, what is there that we can depend on as real, tangible, reliable facts?"—Probably no question is of greater importance than this one. When the Lord Christ made the assertion, "And ye shall know the truth, and the truth shall make you free," he made an assertion that has not been understood, that no one has accepted or believed down to the present time. At this time, because of the advent of absolute truth in all her beauty and glory, these words of the Nazarene take on a vitality which has never been perceived.

The Apostle Paul made the statement, "We walk by faith, not by sight," the whole Church of Christ has been living on this assertion of faith, but as the years have rolled by, theology has gradually transformed the faith of the Lord Christ that was able in the beginning to endow men with power to heal the sick, to raise the dead, to cast out demons and to do all the mighty works that Jesus did; and in place of the truths in which their faith was centered they have taken on errors, falsities of the grossest character, consequently the power of the Spirit has past away; and at the present time the Spirit of the Highest has withdrawn from the Christian Church, and the churches have become mere social organizations.

The great central point of the foregoing thought rests upon the thought expressed by the Christ, namely, and ye shall know the truth and that knowing of the truth shall make you free. You will observe that the whole emphasis of the words of Jesus in this statement is not that you shall have faith in the truth, but the more absolute, you shall know it.

We have seen that faith has built many structures of theol-

ogy and all these have been built according to that which the builder had faith in, none have been built according to the knowledge of the builder. Perhaps there may be some slight exceptions to this statement.

The next question of great moment to us is: How can we know? We have been taught that it is enough to believe; but now we are met by the assertion that we shall know and by the vivid realization of the masses of the need to live by knowledge and no longer by faith wherein is error.

Has any preparation been made by him who made the world whereby you may be made to know that which is absolutely true?—that which is absolutely a fact relative to the existence of God, a spirit-world, and the future state of man? We answer with emphasis, there has been such a preparation, and the foundation of this preparation was first laid in the advent of Jesus the Christ who, being a man, could meet men face to face and teach them from their own standpoint, and as he said, "I came out from God," in his real self he was one of the Elohim and knew whereof he spoke and could teach that which was absolute truth. Now we see him by faith. Yes, so far faith is placed in an absolute fact, the faith is placed upon something that actually exists; but the open door by which the great error has been admitted, which has really destroyed the Christian church, is the materialism of man, the refusal of the human mind to accept the teachings of the Christ. It is recorded that he said, "The flesh profiteth nothing; the words that I speak unto you they are spirit and they are life."

On the other hand, the church says that the one hundred and fifty pounds of flesh, more or less, that constituted the man Jesus is the Savior. "Cursed is the man that trusteth in man, and maketh flesh his arm," said God by the prophet Jeremiah. The curse is now upon the church and the church has virtually past away because of this very error. How about that flesh of the man Jesus when it was upon the cross, when in his last

moments he cried, "Eloi, Eloi, why hast thou forsaken me?" When Eloah, or the spirit of the man Jesus, that Spirit which he called "My Father," which abode in him and did the work, had left him, there was nothing left but the son of Joseph, the Israelite. True, the Eloah had lived in that body, thought in it, had characterized the very crystallization of the material substance so that it was composed of the elements of absolute truth. This being a fact, when the knowledge of the true nature and character of the Christ that has been given to the world thru this magazine and the Esoteric books has been received, then we have something upon which—shall we say to build our faith? No, toward which to look and desire to know. And the Lord Jesus said that in the knowledge of the truth you should have two or three witnesses, "that at the mouths of two witnesses or three every word may be established" (Matt. xviii. 16).

For the lack of space and time we here simply make an assertion without any attempt to prove why it is and how it is. The assertion is this: If you turn your attention toward the man Jesus who was the temple of Eloah, and earnestly desire to KNOW the truth, then will the angels of God, of Elohim, be sent to you and while present they will cause you to know as they know, to feel as they feel, to perceive all facts in the universe as they perceive them, so far as your mental capacity can receive them. After you have had the revelation, which is composed of the unity of the angel's knowledge with your consciousness and which is sufficient in itself to make you feel that you know and can support the doctrine that is thus given you against all controversy, the design of the Creator being that you should become a joint-creator with him, designed that you shall know and not merely believe, but know beyond all question, you, who desire above all things to know the truth, will be led by that angel to see the manifestation of those laws and principles in physical life, and from that manifestation your mind will be

able to take up the great truths and follow them out thru all their manifestations both in physical nature and spiritual consciousness. Thus thru the revelation from God by his angel, you no longer live by faith, but you live by sight, by knowledge; but you are caused to have unlimited faith in the Source of that knowledge because of its being absolute truth; and everything in nature, in the experiences of human life in all its phases and degrees of development, will unite to confirm the truth. Not one thing will ever arise to condemn as untrue the things that you are thus made to know by the Spirit. Then all visions and all revelations and all that may be gained in the travels of the soul in the spirit-world, will be absolute truth. Thus you see the preparation is this: Man being created by the Spirit, by the Mind, the Word, of God, is of God and composed more or less of God's real nature. In the infancy of the race, in his incapacity to know the absolute truth, it was necessary that man should be governed by partial truths. These partial truths were put in the form of symbols and ceremonies and the race that had not developed sufficiently to receive absolute truth worshipped according to the impulse of faith. This was good in that it led toward the preparation for receiving truth, but it is evil now in view of man having developed to where he is able to receive absolute truth.

Remember, it was not evil for the child race, but it becomes evil to you to-day to remain ignorant, not to know absolutely the truth, for as it was pictured in the beginning of this article, she has come to earth in all her glory, luminous and bright, and if you will but look upon her, and love her you will never forget her, you can never return to the ignorance and folly of the child race.

But the trouble with the world to-day is, as one expross it only a few evenings ago, "We are too busy; we have no time in this practical age to take up these subjects." This is the general verdict; but you shall have time. Oh, how

heavily it will hang upon you! Let no one say, "We have no time." There are men who are managing great business concerns, great even for this age, who find time to think and even to write for this magazine. No, it is the deception of indolence, sense gratification, that causes the people listlessly to exclaim, "We have no time for that." But you will have time when thousands if not millions will perish and pass away and be forced to come back and take on a body circumstanced by that which they have lived in during this lifetime. God's law is absolute. When he said, "Let us make man in our image, after our likeness," he did not say: Let us make man in our image provided man wants to be made like us. No, nothing of the kind. He meant what he said and his words are absolute, and tho you follow your sense-desires thru a thousand incarnations and suffer the consequences, yet God's life animates you and you shall know the truth and become the expression of Godlikeness. You may build to yourself thousands of lives of suffering, misery, death, but ultimately you shall reach the goal, for God has designed it.

In order that you may be saved from much suffering, that you may now rise into the presence and power of the Elohim, these truths are being given to you, and this great truth relative to vision and revelation and the cause of the errors arising therefrom, is a means by which you may lay hold upon a knowledge of the truth, which knowledge will certainly free you from the law of sin, sickness, sorrow and death.

May divine justice, peace and power attend Truth, and illuminate your mind.

"'WITH a good thought for the first step, a good word for the second step, a good deed for the third step, I enter Paradise,' said an adept."

PREADAMITE MAN

By HENRY PROCTOR, M. R. A. S., F. R. S. L.

FROM a scientific standpoint, it has long been impossible to look upon Adam, who according to the Bible lived only about six-thousand years ago, as the progenitor of the whole human race. It has been taught that the Bible directly affirms this; but it will be seen on a more minute examination of the record, that this is not the case, but on the other hand, the Bible directly assumes the existence of preadamite man.

The story of Cain bristles with incidents indicating that the earth was already inhabited. For example, God sets a mark upon Cain, lest any one finding him should kill him.* Of what use would such a mark be if there were no sentient beings who would be restrained by its significance from killing him? It is clear from the narrative that Cain had no brothers at this time, for Seth was yet unborn, and his very name betokens that he was given to Eve in place of Abel; for God, said she, "hath appointed [*Seth*] me another seed instead of Abel," showing that no other children were born till after the death of Abel.

In the second place Cain is said to have gone out from the presence of Jehovah and to have "dwelt in the land of Nod, eastward of Eden," *i.e.*, eastward of that tract of country called in the Assyrian "Idinu," where YAHVEH Elohim had planted the Garden, or Paradise. In the Land of Nod, Cain takes a wife, who bears him a son, who is called Enoch (*Khanoch*), and he then builds a city, and calls it after the name of his son, "Enoch." Now to build a city implies, first, a number of people to build it, and surely a far larger number to inhabit it.

**L'uillti hac-coth otho cal-mots'o* = *lest should kill him any finding him*.

So, then, Cain must have migrated, not to a desert region, but to a land already named, and already sufficiently inhabited to necessitate the building of a city.

Again we find in the sixth chapter of Genesis, a distinction of races made in the expression: "The Beney Elohim* saw the *Benoth ha-adham†* that they were fair and took them wives of all which they chose." And this mingling of races is evidently condemned as being one great cause of the subsequent corruption, and of the destruction wrought by the Noachian Deluge. The story also goes on to say that "the Nephelim were in the earth in those days," from whom the giants, the sons of Anak were descended, as we learn from Numbers xiii. 33.

Of these prehistoric nations six are named as existing after the flood, and no attempt is made to trace their descent from Adam. These are as follows:

- (1) Anakim. (2) Rephaim. (3) Emim. (4) Amalekites.
- (5) Zamzummim, or Zuzim. (6) Hovites of Mount Seir.

To the wonderful skill of the Hovites must be credited the astonishing rock-dwellings of Edom, where spacious chambers are cut in vast numbers out of the solid rock. There is one for example, sixty feet in length and of a proportionate breadth, and many other dwellings, forming a sort of excavated suburb, which are variously, richly and often fantastically decorated in every imaginable way. The whole of Idumea or Arabia Petra abounds with these prehistoric rock-hewn dwellings, which must have been the work of the gigantic Hovites, who were displaced by the Edomites.

The immense antiquity of the Amalekites is indicated in Numbers xxiv. 30, where they are called "the first (*reshith*) ‡ of the nations"—that is, first in point of time, certainly not in greatness. What the Rephaim were like, we may gather from the description of Goliath, and of the bedstead of Og. This bed-

*Sons of God.

†Daughters of men.

‡*Reshith* = beginning.

stead was nine cubits, *i.e.*, at least thirteen and a half feet in length.

Thus we gather from the Bible that the earth had been peopled long before Adam, by men of stature possessing great skill, as indicated by the rock-hewn dwellings. For these could not be imputed to a pastoral people like the Edomites, but must have been made by men who understood the use of metals. They could not possibly be the work of a people in the stone age. In agreement with this we find that the inhabitants of the land of Nod, where Cain lived, not only understood metallurgy but also music, for Tubal-Cain forged and taught the use of all sorts of cutting instruments of brass and iron, and his brother Jubal taught players on the harp and the organ* (*kin-nor* and *ugab*). This implies the knowledge of smelting and mining, and shows that the stone and bronze age had past away so far as these people were concerned.

AS GOD WORKS

By P. J. WILKINS

GOD works by harmony, which is law and love combined. The harmony that he has planned includes the good of all mankind, the health, happiness and final immortality of the souls and bodies of all his children.

Being an all-wise and all-powerful Father-Mother, the one thing he has a right to require of us is perfect obedience to his mind and will. Now as that mind and will is continually working in us, and in all nature, and was the controlling influence of the Old Testament writers, who express it according to the mentality of their time, we have not far to look for it. And when we give ourselves to him, and take control of our own bodies, we are immediately accepted as sons and daugh-

*Gen. iv. 21, 22.

ters, and are led step by step towards the light, until we see as he sees, and begin to work as he works in the redeeming of the race, and the establishing of his kingdom on earth. We thus become willing agents of his mind and will and are fulfilling the purpose of our creation, and the law of love that fulfils all law.

The mind of God is a peaceful, harmonious mind that would breathe love to all mankind, (all those who love him know this), but to the dark and selfish mind-conditions of the earthly mind that is controlled by the old Serpent, it breathes destruction, for the earth or psychic mind is powerless to overcome it; and all those who love that earth-mind rather than God will be destroyed. The object of our Lord and Master, Jesus Christ, was to show us, as he said, the Father, and to lay for us the foundations of that new and divine order, the kingdom of heaven, that will ultimately obtain here. This foundation work has been carried on thru the marvelous potency of his mind and will in union with that of the Father, since the time that he became invisible to human eyes. Who then can be foolish enough to resist it? At the same time also, and in due order, we have been growing as a race, in general intelligence and capacity of mind, until the time has come for us to be fed by the loving Father, thru his son, with "meat" instead of "milk:" with those things that we could not "bear" then, but which he knows that we can bear now. The real manhood of the race is arriving under God's guidance, and the meat that we require has been provided for us thru the Esoteric writings.

God is raising up witnesses to this on all sides, and is thereby raising up men and women who will fulfil his law most perfectly in their own lives, and who will work in the everlasting security of his great name towards the accomplishing of his great purpose on the earth.

That all may perform their part diligently is our continual prayer.

THE ORDER OF MELCHIZEDEK

By W. E. RIPPETOE

THE order of Melchizedek, or the order conferred on Abraham by Melchizedek, the order in which Christ was made a High Priest, has always existed and will always exist.

This Order is composed of the Elohim. Consequently its Masters and the principles they represent are from the spiritual side of life. Thru these Masters, the world's events, as well as nations and individuals, are affected in such a manner as to shape the destiny of the human race in a way which would assist in its evolution. No great event ever takes place except under the guidance of these Masters, either in physical forms or in unseen spiritual intelligences. This Order is without beginning or end of days.

In this order of Elohim there is a spiritual history which transcends all material or intellectual conception. This historical knowledge is handed down to human beings in this life, who are in spirit-touch with the Masters, their overseers, or messengers on the spiritual side of life. While on the physical plane this History might be questioned as unreliable and not authentic, yet on the spiritual plane, and to those who know, it is just as real as is our modern history on the intellectual plane. The history of this Order antedates all Biblical history (provided Biblical history be taken literally), and is traced to the time when the great continent of Atlantis was in the height of its glory. If intercourse were had with some of the great Masters of the Order, the cause of the downfall of this great continent in which the whole face of the earth was changed, might be explained.

All along down the line from hoary antiquity, the principles

of this Order have been working, now and then influenced and supported by individuals who were in touch with the Masters.

At other times it may be traced in the workings of the different Orders in organized form, at different periods of the world's history. Its influences at work in and among organized bodies were only known and accepted by those who were in touch with the spirit of the Masters—such as were qualified for initiation into the greater Mysteries.

In the Mysteries of Chaldea, India and Egypt, the influence and teachings of the Masters may be traced; and in accordance with the acceptance or rejection of the teachings, did the nations who were under those teachings rise or fall. It is the history of every great nation on the earth that when it failed to listen to the voice of the Masters and undertook to work out its own destiny, it fell as a result of its own errors and wickedness.

The workings of this Order may be traced among all of the principal characters of Biblical history, to the time when Jesus was made a High Priest after that Order. Further investigation reveals the fact that Jesus received this ordinance directly thru the Order of the Essenes, which Order is plainly traceable as a direct descendent of that ancient Order that was conferred on Abraham by Melchizedek.

St. John on the isle of Patmos, was enabled to see and describe the beautiful city of the New Jerusalem thru intercourse with angels or messengers, who were members or Masters in that heaven-ordained Order. St. Paul had intercourse with the Masters, and thru that intercourse was given power over the influences of darkness. Since his time many nations have been successful under their guiding influence, and have fallen when that influence was withdrawn.

The influence of the Order is plainly visible in the workings of organized forms in Germany, Italy, France and other European countries up to, and including, the seventeenth century.

Since the seventeenth century their influence has been more pronounced thru individual effort.

Who does not know that Napoleon at the beginning of the eighteenth century had a personal adviser? Who knows who that personal adviser was? and why Napoleon's powers began to fail him when that adviser left him? Who shaped the events for Washington in his struggle for the freedom of the American People?—some of the events having the appearance of being from a super-human power. Who was President Lincoln's personal adviser? and under whose personal influence did he act when he freed the Negro slave?

These are questions that can be answered by those who know. There are Orders in existence at the present time whose underlying principles, tho heavily veiled, teach the way to the recognition of the influence of the Masters. Their outward appearance would indicate that they were only the husks of what was once that glorious Order, but beneath the surface may be found, here and there, a soul seeking the guiding influence of the Masters, who learned their first lessons thru the forms and ceremonies of initiation into this earthly order. So has it ever been thru all the ages, many have past thru the forms and ceremonies, but few at any time have been truly initiated. Some day when those who have the power of evolution under their control, see fit to establish a material Order on earth, these scattered souls will be called on to assist in spiritualizing that order. The high priests of temporal orders are only symbols of the High Priest of the spiritual Order. A Master of an earthly order is only a symbol of a spiritual Master. There are those in the spiritual Order who have only attained to the lesser mysteries of that Order; they are candidates for the greater mysteries, but must pass thru the several degrees of spiritual initiation before they can become Masters of the greater mysteries; these may be angels or messengers for the Masters.

In the earthly orders there are many members. The great majority of them however, have eyes but they see not, they have ears, but they hear not the call of the Masters.

The Order of Melchizedek, the Order of Elohim, or of the Angels and Messengers, is as potent a factor to-day as it ever was, in carrying on the evolution of the race. It always will be a factor in shaping the events that are necessary in order to make man in the image and likeness of God, that image being given us in the person of Jesus who became the Christ.

The workings of this Order are carried on thru very many different processes. Occasionally will a Master appear in physical form as did the Master Jesus, and when he does, he can foresee coming events, and has the power to control and influence a nation at the particular point where it can turn the causes so as to shape its destiny in accordance with the plans of the evolution of the human race. At other times, the work is carried on thru the Messengers from the Masters, embodied in physical form. At other times, it comes directly from the Masters on the spiritual side, who bring their influences to bear directly at the point which is necessary in order to produce the result, be it at the head of the power or at some minor strategic point. The Order undoubtedly has seven different degrees of attainment. These seven degrees correspond to the "Seven Creative Principles" as set forth by Brother Butler in his book of that name. Only those however, who have become Masters are capable of defining the seven degrees of attainment. The seven messages in Revelation undoubtedly refer to these seven degrees and to their attainments, as do also the "Seven churches" and the "seven seals."

Those who know how, and will, may trace "The seven Creative Principles" in their application to the seven degrees of attainment and discover somewhat of the workings of the Order of Melchizedek.

THE OVERLAND ROUTE TO PARADISE

By M. H.

THE overland route is open,
The heavenly line is laid,
'Tis a bright, grand way to glory,
And Jesus the price has paid.
Take the Enoch-path thru the arching skies,
Take the overland route to paradise.

So many have gone by the old route
Thru the tunnel under ground;
And very few that we know of
The Enochian walk have found.
Yet the way is clear thru the arching skies
'Tis the overland route to paradise.

Yes, we read that Enoch found it
As he walked and talked with God,
And by faith he was translated
For he chose this higher road.
'Tis a shorter cut thru the arching skies
This overland route to paradise.

Then again we read that Elijah
Had a fiery chariot sent,
And away with the flaming horses
This fiery prophet went
To his wished-for goal in the arching skies
With the flaming sword to paradise.

And many we do not hear of
May have taken this higher way,
The beloved John had to tarry
For His coming, so they say.
Was he changed, as he fell at his feet as dead?
Did he take the overland route instead?

Howe'er that may be, the Scriptures
Are surely clear and plain
There will be a mighty shaking
Then a glorious latter rain.
And many will take this route thru the skies—
Caught up to Jesus in paradise.

'Twas according to faith that the fathers
Fell asleep so long ago,
They only saw in the distance
What their children surely know—
This the better thing, thru the arching skies
To be caught away in glory to paradise.

They without us cannot be perfect
So this cloud of witnesses wait
To see the saints of this century
Go up thru the golden gate
In faith of God, thru the arching skies
By this overland route to paradise.

“THE great thing in this world is not so much where we are,
but in what direction we are we moving.”—O. W. HOLMES.

THE BEST THING IN THE HOME

By JESSIE WHITSITT

THE dearest possession of the home is love ; after all it is the best thing in life. It serves as a compensation for unrewarded toil, a comfort for unsatisfied longings and baffled aims. With love in the heart the work can be taken up each morning with renewed energy. Love is a companion which makes life well worth living ; sacrifice is no longer sacrifice, and the difficult part of our work becomes our inspiration for greater achievements. With love in our hearts we come in possession of boundless sympathy with all who have ambition and with all who suffer, and our common work-a-day days become to us our golden opportunities.

It seems that no life can be complete into which there has not at some time entered the necessity for hard work. There is happiness in throwing one's self into work difficult to accomplish. We face the petty rounds of duty, and taken separately not one of them is of any special importance, but taken together, we gain discipline, the secret of a great character. We all desire an increasing range of experience and sympathy which is real growth. If we cease to desire this growth it means stagnation. We all have repeated disappointments, and yet there is persistent longing for more life, greater service and wider knowledge.

The strongest desire in the world is to be and to do. Our experience gained from work, the joys and the sorrows that come to us, are of value to us as individuals, as they help to make us better and more helpful. In our inner hearts this is what we care most for ; then we must stand in close relations

with the workers of the world; we must do the difficult things; we must be lifters and not leaners. If we have love for our work it will not be necessary for us to have our path strewn with roses that we may be joyous.

How pitiful it is to see people toiling on day after day with no love in their hearts; what poverty-stricken people they are; we have many of them on the farms, and the cities are full of them. One of the questions we MUST face is: How shall we dignify our work? How shall we lift it above the drudgery of merely earning our living, and weave into it the looking out and up which brings us eternal compensation?

We would not take out of life hard work, but we would take out the loveless and hopeless work, and thus redeem and glorify it with a soul. We need to do the real, the hard work, if our lives are to be of any real consequence; and we need love to inspire and to teach us to appreciate life and humanity; it is love and work together that keep the old world moving.

“For all wounds and loneliness,
For all angry and impatient thoughts,
For all wherein we failed in love,
Or loving, failed to say to thee, we loved,
Forgive!

For all thy need in life,
For all thy need in death,
For labor that left thee weary,
And for love that failed to comfort thee,
Forgive!”

SPIRITUAL ATTRACTION

BY I. L. HARPSTER

And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.—John vi. 39, 40.

THIS Scriptural reference takes us back to the beginning of the Age or Christian dispensation when the Master was upon earth in the flesh and carrying out his ministry—the work the Father gave him to do. And the Father's promise to the Son, our Master, Jesus the Christ, was, that all who believed on him (the Son), should have everlasting life, and by virtue of such belief in addition to the formation of the Divine Spirit within, develop a power which would enable such an individual to be raised up at "the last day," the closing of the Gentile Age.

And in further pursuance of the thought, it must be remembered that the true Israel is to be restored to power and authority, for the Scriptures so declare; therefore the Gentile Age must, thru the natural order of things, come to a close. But the wonderful part of the Master's promise was, that those who believed on him should have everlasting life during the Christian dispensation. This means a constant developing of the moral and spiritual faculties of the Christian believer, and finally thru the developing and the forming of the Spiritual quality of the Father within them, to be enabled to take hold of the power of YAHVEH, viz., I WILL BE WHAT I WILL TO BE, for with the Spirit of God "all things are possible." As the spirit of the Father illumines our minds, we begin to see his purpose in sending the Son Jesus the Christ into the world, viz., that of taking out and gathering unto himself a people for his name's sake.

In order that his followers be like him, it is necessary that the same spiritual quality that was in the Christ be also in his disciples.

And it is this spiritual quality that attracts and cements his followers into one Christian body. When the Master said, "I am the door of the sheep" and, "he that entereth not by the door into the sheepfold but climbeth up some other way, the same is a thief and a robber," he declared a wonderful truth. Not that there was any particular door to enter, for there was something more tangible than this that would enable him to recognize those seeking to enter the "Kingdom of God." There being but one standard of recognition which allies one to the "body of Christ," therefore the futility or impossibility of the "thief and the robber" entering the door (metaphorically speaking) admitting him to the grand order of the heavens is readily seen; and the standard of recognition admitting him to such order is nothing short of the same spiritual quality, and this spiritual quality, is the standard test which precludes any possibility of deception.

As there is no attraction or affinity between water and oil, so likewise is there no attraction or affinity between the power of light and the power of darkness, or the spirit of love and its opposite; but if two bodies or more of the same nature or elements are brought in contact with each other then the power of cohesion propels and draws them together; just so Christ and those who are Christ's at his coming, or end of the age, will be raised up, lifted from the power of evolution thru the process of generation to that of immortality thru the law of regeneration; for the spirit within the disciple will gravitate towards its source, for gravity here is the power of attraction.

That this is the law governing this mystery is verified by the Master's own words when he informed his apostles that they would know, viz.; "at that day ye shall know that I am in my Father, and ye in me, and I in you." That is to say, the spirit-

quality is the same, and the spirit-quality being the same, the same thoughts and purposes circulate thruout the body; and as this spirit is immortal, everlasting, the body becomes energized by its inflow, refining it more and more, that eventually thru the final fires of spirit, it becomes transmuted into the divine, immortal, living substance, and becomes at-one-ment with the Father. This is what we mean by being raised up at the last day.

That a great change is impending is becoming very apparent to the true followers of Christ. This knowledge does not arise from an outward or exoteric point of view, but thru the workings of the Spirit. The world does not particularly see or realize the fact for the reason that the "kingdom cometh not by observation;" but there is an unrest among the masses such we believe as has never existed before, yet they are unconscious of the true order of things. With the true follower of Christ this unrest in the world is turned into peace for he finds the "kingdom of heaven is within." The individual having acquired Spiritual perception, perceives the mystic saying of Jesus, "I am in my Father, and ye in me, and I in you," and he also realizes the time is at hand, for this knowledge was to be a sign of the approaching end.

As the character of water is the same wherever present, so is the Spirit of the Father; and as one body of water will unite with another body if brought in contact with each other, so will the Spirit of the Father finally unite his people, for the prophecy declares Israel shall be gathered from all lands whithersoever dispersed and placed in their own land, "And they shall be my people, and I will be their God."

There appears to be a discrepancy in the Master's statements when he says, "No man cometh to the Father, but by me," and, "No man can come to me, except the Father which hath sent me draw him." This latter, "No man can come to me, except the Father which hath sent me draw him," emphasizes the fact

that there was a responsive chord within the souls of those who were attracted and drawn to Christ while he was upon earth. This also demonstrates the truth, that the same Spirit that was in the Christ had been in the world before him; and that this same Spirit had found lodgment in a people that enabled them to be attracted to the Master. This is verified by the Master's words where he says, "My sheep hear my voice and they follow me."

This self-same Spirit of the Father has been in the world for ages, but it was the Christ who brought it to light. It was his advent in the world that enables us to discern the plan and purpose of the Father from the beginning. Christ was God manifest in the flesh; for he said "The Father and I are one." But in what way? What was the real relation between the Father and the Son? for the Master admitted that "the Father is greater than all." This has been a great mystery with earnest Christians for centuries. Jesus informed the Jews that he "came out from the Father," and again he said, before the great crisis in his own human life took place, "Father give me the glory that I had with thee before the world was." These expressions are simply keys to the solution of this vexed question as they take us back to the time of the creation when the Lord God said, "Let us make man in our image."* This, then, brings us to the point showing the relatedness of the Son to the Father. Christ being a member of the Elohim (God's of creation, as mentioned in Genesis), therefore he could say, "the Father and I are one" (in thought and purpose). This body of the Elohim the Christ named, "the Father," and Christ being but one of that number explains the meaning of his words where he says, "The Father is greater than all."

Again the Master said when speaking to his followers, "Ye believe in God, believe also in me." The reason is obvious, for Jesus being one of the Elohim, he had authority to speak

*See, "Goal of Life."

and act for that body. Quoting from Paul in Phil. ii. 6 relative to the dignity of Christ, he says, "Who, being in the form of God, thought it not robbery to be equal with God." One by one, the mystic sayings of the Christ are brought to light thru the workings of the Spirit. It then becomes apparent why the Master should say, "No one cometh to the Father, but by me." The reason is purely scientific, and its solution lies in the truism that "like attracts like."

HUMAN AND SPIRITUAL EGO

IN endeavoring to determine the source of the different promptings that come to the soul or mind, the question arises: Why do so many fall thru egotism or the dominating of the animal ego? As I study myself in my daily experiences and find the inner man's voice growing stronger, as Socrates said of this "inner voice," it is the God in his stomach—evidently the seat of the solar plexus—it seems there is a connecting link between the mind and the inner consciousness, which is only kept in rapport thru the love vibration of the heart being turned to a love of the things of the spirit. Now the question arises: What causes a switch in the currents, so this "inner voice" is not heard and the animal ego takes possession? This is my conclusion:

Each one of the twelve signs has its dominant characteristic. For instance ♈ is impulsive and combative. If any of these dominant functions of the twelve signs is allowed by the mind and will to go beyond a normal state of action the consciousness of the inner voice seems to be drowned or becomes so uncertain that the mind acts wholly under the animal impulse and probably sets up a set of vibrations that will harrass the mind in proportion to the intensity of the vibration. So it seems experience is the only school until the real ego has had enough experience to enable it to hold the animal or human soul in a normal poise, enabling it to serve under the Spirit according to the divine plan.—D—



THE BOOK OF REMEMBRANCE

By A. L. NATHAN

IN the third chapter of Malachi we read: "Then they that feared YAHVEH spake often one to another: and YAHVEH hearkened, and heard it, and a book of remembrance was written before him for them that feared YAHVEH, and thought upon his name."

I suppose there are few, if any, people in the world who have read these words and have had any idea that they might ever see, as an actual fact, a book bearing this title and written expressly for the purpose named. Yet such a book exists, and probably thousands have read it without recognizing that it is the identical book spoken of in the sixteenth verse of the third chapter of Malachi. The title of the book is "SEPHER ZIKKARON," the meaning of these Hebrew words being, "the book of remembrance." The meaning of the word "remembrance" is the calling back to mind something that has been forgotten. In this case the verse under consideration says that the book was written "for them that feared YAHVEH, and that thought upon his name;" therefore this book was written for the purpose of recalling to our minds the fact that the GREAT NAME of God has been forgotten, and that the time has arrived for it to be known again. Accepting the chronology given in the Bible as being in the main correct, then 2497 years ago God caused Jeremiah to utter this prophecy: "Therefore hear ye the word of YAHVEH, all Judah that dwell in the land of Egypt; Behold, I have sworn by my great name, saith YAHVEH, that my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, the Lord YAHVEH liveth" (Jer. xliv. 26). In compliance with this prophecy, the Jews were

caused to forget the great name of God, and for about 2500 years they have not known it. This is in accordance with the law given in Lev. xxvi., where God said by Moses, that he would punish the people for their sins "seven times." It has been proved time and again that a prophetic "time" is usually of 360 years duration; therefore, as the "Book of Remembrance" has been written, the "seven times" in this case will probably end in seven times 360 years 2520 years. This period of time has nearly run its course, and as its duration is of a sevenfold nature, it is probable that the time taken to accomplish the work prophesied in "the Book of Remembrance" will also be of a sevenfold nature; a seven times on a smaller scale, possibly seven times seven years; this with one year added would make a jubilee of years. And will there not be a jubilee when God's GREAT NAME is once more fully known? Then "the knowledge of YAHVEH will once more cover the earth as the waters cover the sea," for he said, "they shall all know me, from the least to the greatest of them;" and also, "I will gather you into the wilderness of the people, and there will I plead with you face to face." SEPPER ZIKKARON was written in 1874 and was published in pamphlet form in 1875. In 1891 it was republished in volume five of the Esoteric magazine which is now almost out of print. It has done a great work. It has a still greater work to do.

Are the men of Judah in Egypt to-day? Symbolically, yes. The meaning of the word "Judah" is, Praise the Lord, or Praise of the Lord. This does not apply exclusively to the Jews, nor yet to the people born in the sign Capricorn. It applies to all who praise God by doing his will. The meaning of the word "Egypt" is darkness, bondage, servitude; therefore we would say to you who are truly praising God, and yet are in comparative darkness, bondage and servitude, the time of your redemption draweth near. A greater Exodus than that from the literal Egypt is at hand.

THOUGHTS FOR WOMAN

By RUTH

THE path for women from the lower to the higher life, that is on the plane of generation to that of regeneration, is practically untrodden as yet; and so it behooves all who are seeking it to use every faculty they possess to find the entrance thereto; and when found, to bend every energy to establish a firm footing therein. Because the way is strange and full of many pitfalls and thorns that tear the flesh and pierce the heart, woman often gives way to tears, and gives voice to complainings; yet when she yields to this weakness there follow regrets because of the loss of precious energy and valuable time without having received any benefit whatever. But she finds that she must press forward again to meet perhaps that giant, fear; or in other words, she finds that she has a lack of faith in the saving power of her God and Savior. But here is her opportunity and a blessing in disguise if she will accept it, for her extremity is God's opportunity, for in the greatest trials, woman's heart and soul, are more open and more receptive to the Divine Comforter and spiritual Illuminator.

Now the question arises: How is she to be freed from the power of the god of generation, the prince of this world, and become forever polarized in the cause-realm, so that she may consciously inspire from there continually and not at intervals only? The most sure way is to keep the "eye single," which is to keep the mind, thoughts, and desires centered upon God. But how much is contained in these few words! To do this, woman must cease to look to mortal for love, appreciation, or sympathy; not that this will not be given freely by those who

are traveling the same path, but so far as she looks to others for help, she lessens her drawing power upon the Infinite One who alone comprehends her every need. Daily should she seek for a stronger and yet more enduring faith, for as she ceases to inspire from the mundane and the currents of the earth, and its attractions become less and less perceptible, the condition gives her a feeling of insecurity, unless faith is strong and unwavering. To bridge the chasm between the mundane and spiritual plane to which all come at last, is to find all mortal props are useless here. We read in the Scriptures that the mind of the flesh is enmity against God and is not subject to the laws of God. Woman must learn to look upon her brother as a son of God, and refuse to let the thought of sex have place in her mind. Until she can do this, she can be of little help and possibly a great hindrance to him in his aspirations to reach the goal of a higher existence for either. She must take control of the powers of the mundane that seek to find expression thru her organism and polarize them toward the Spirit. How?—By keeping always before her mind's eye the object, purpose, and ultimate of the regenerate life. Is it not to become a perfect, pure, sensitized human instrument or vessel, into whom and thru whom the spirit of the highest may enter, and after being qualified by her life to flow forth to the people of this planet? Oh the world is so in need! But God, is ever ready and willing to give of his pure spirit of love, when woman shall have prepared "The Holy Grail." Are there none who are willing to offer the "whole burnt sacrifice"? Many will say, "We have sacrificed everything, all that we are or expect to be." But they must be mistaken, else why the failure to reach the ultimate? God can not fail.

There is one cause of failure and it is very subtle in its workings. It is a lurking desire, born of the old nature, to reign as queen, with the added power that has been acquired in the thoughts, loves and desires of the son of man. But this may

not be after having once entered the path. If she holds this desire of reigning as queen, then, alas, instead of queen she finds herself the most abject slave to the powers of the Prince of this world. This is a dark picture, but woman must needs behold it in all its hideousness, that it may spur her on to greater effort to keep in the upward path, that grows narrower and more dangerous as she nears the gate to the city.

JUST BE GLAD

JAMES WHITCOMB RILEY

“O HEART of mine, we shouldn't worry so ;
What we've missed of joy we couldn't have, you know ;
What we've met of stormy pain,
And of sorrow's driving rain,
We can better meet again,
If it blow.

We have erred in that dark hour we have known,
When our tears fell like the showers, all alone ;
Were not shine and shadows blent
As the gracious Master meant ?
Let us temper our content
With his own.

For, we know, not every morrow can be sad ;
So forgetting all the sorrow we have had,
Let us fold away our fears,
And put by our foolish tears,
And thru all the coming years
‘JUST BE GLAD ! ! ’ ”

EGOISM

By EZRA

THE one great point which Christ in his work among the people strove to teach to the minds of those who would be like him, participators in the kingdom of heaven, was self-renunciation—becoming as a little child, knowing naught of the personal self but led by the Spirit in meekness and humility. This is well illustrated in the incident of the healing of the blind man. (St. John ix.) The Pharisees (egotists) refused to believe that Jesus had opened the eyes of the blind, saying we know that God spake unto Moses, as for this fellow we know not whence he is. The erstwhile blind man, full of faith in the power manifested in Christ replied: "Why herein is a marvelous thing that ye know not from whence he is, yet he hath opened mine eyes. Now we know that God heareth not sinners but if any man be a worshipper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing." His presumption in speaking thus plainly in the face of their ponderous knowledge, angered the hypocritical Pharisees, and they said, "Thou wast altogether born in sins, and dost thou teach us? And they cast him out." When Jesus understood what had transpired, it called forth from him the truth, a seeming paradox: "For judgment I am come into this world that they which see not might see and that they which see might be made blind," and the query of the Pharisees: "Are we blind also?" was answered, "If ye were blind ye should have no sin: but now ye say We see, therefore your sin remaineth."

So it is ever with the world-consciousness when any attempt is made to bring the light of truth, into the minds of the people, immediately arises that attitude of resistance, that feeling of "Yes, we know all, about that, we have heard it so many times, the world dont like to hear it," etc., and then they continue to seek novelty, rather than truth, in the exterior world of the senses, having shut the door of the mind to further inspiration and light.

The basic truths of God, of the Christ-life, and teaching of soul purity and growth, lie ever in the sub-consciousness of the race, provided humanity will open the inner door of life's temple to the effulgent rays of truth. But just now there is that dark veil of egotism, the father of unbelief, selfishness and error, drawn over the world-consciousness, so that the vitalizing truth, more life-sustaining than any material nourishment, is denied place or demonstration.

As we study this problem of egoism or self-deceit more in detail, we see that it manifests itself under a great variety of forms, and we must maintain an ever-increasing watchfulness and a keen discriminative mind to interrupt or to ignore its manifestations. Its principal point of attack is an endeavor to advance above our fellow-men the moment we feel we have apprehended a truth, until we become inflated with our supposed superiority; the logical result of this attitude is to fall to the point of starting, where another form of the ego presents itself to be condoled and commiserated with, endeavoring to place the blame for our fall on some one else until the end of this line of thought is either another slight rise and again a fall, or a despair of ever accomplishing anything of spiritual value in ourselves. Truth is universal; no one can have a portion of it that he may arrogate to himself and withhold from others: so we may not learn anything we would not willingly impart to another hungry soul we meet on life's journey. Another form of egoism is self-condemnation. Continually holding be-

fore the mirror of the mind our faults and shortcomings, and feeling that we as poor, weak mortal human beings are inadequate to the seemingly gigantic task of overcoming them. This trend of thought leads either to complete discouragement and defeat, or we are suddenly seized by an inspiration of blind faith and rise on the mere strength of accumulated spiritual debris to fall just as swiftly as we rise.

All forms of egoism arise from the personal, physical self, and are evidences that we are not following with steadfast faith the guidance of the Spirit. The ego becomes anxious to externalize immediately the interior inspiration of the truth, but this cannot be wisely accomplished until the ego has been brought thoroly under the control of the Spirit, otherwise the temptation to use the knowledge we gain for personal ends would be only too apparent.

We do not know fully what we know until we externalize it in some lasting form or expression; but we shall not be able to demonstrate the truth until we have lived it, incorporated it into our lives, so that the whole man, body, mind, and spirit, knows it and is perfectly attuned to it, just as a man on the material plane, who has spent a lifetime attaining a knowledge of electricity can make a statement of fact in that regard, for he knows it, his life having grown into it. Meanwhile we can faithfully and persistently walk the narrow way, with our eye steadfast to the leading of the Spirit, and with the blind man, humbly and sincerely say, "Lord I believe." For all of these thoughts arising in anxiety, doubt, or concern of the physical nature are as Christ likened the Pharisees unto graves which appear not.

So ever ready and more than willing to direct and help us is that Spirit of love, of faith, of steadfast devotion to a purpose, so that we may say with positive assurance in the power of God's Spirit, "I Believe, O Lord, help thou my unbelief."

HOW TO BE BEGOTTEN FROM ABOVE.

By S. G. CORECCO

"Except ye be born of water and of the Spirit ye cannot enter the Kingdom of Heaven."—John iii. 5.

So there is one way and only one way possible for each individual to be truly begotten from above; and that way is the way of the Christ, for he said: "I am the Way, the Truth and the Life." Again, "I am the door: by me if any man enter in, he shall be saved and shall go in and out, and find pasture." But to all those who will not follow this way, but try some other way, he said: "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber," in other words, a bastard. And the Jewish law declares that "A bastard shall not enter into the congregation of the Lord; even to his tenth generation shall he not enter into the congregation of the Lord."

Still again Christ said: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." Therefore, you see that the first and great essential in order to be begotten of God is to have the life, the "water of life" retained within one's own body. This retained, the person will have been born of "water," but not yet of spirit or from above. The conserved seed (the pure gold or oil of life) is only the foundation or key, as it were, to admit the person into the consciousness of the new (spiritual) birth, so the second great essential is to be born of the Spirit, the Holy Spirit; and to be thus begotten, it at once becomes absolutely necessary that the individual unites his conserved "water

of life' thru constant outreaching, loving devotion, and inspiration to the Holy Spirit. Hence having been successful in doing this, the individual is now born of "water" and of "Spirit"—truly begotten or born of God, or born from above. Therefore, "he goes no more out forever."

To show that the conserved "seed of life" is only the key or foundation, as it were, to enable the individual to be begotten from above, we shall use a crude simile, but one, we believe, that will clearly and most unmistakably show to the mind that such is truly the case: The egg of a hen has within it a seed, the "water of life." But what must be done to enable this little seed within the egg to break the shell that the chick may come forth? Of course we all know how it is done; it is simply by placing the egg in the nest of a motherly hen or an incubator, and then after the necessary care has been given, and the necessary warmth has been imparted, comes forth the little chick. Now it is equally true of the individual that is to be begotten from above. He must first make a complete surrender, a perfect consecration to God, the Spirit, of all he is or ever hopes to be, that is to say, he must, without reserve, center all his desires, loves and sympathies in Him or It, and then, thru constant outreaching and earnest devotion to God, he will under the steady care and warmth of the Holy Spirit break the shell of his Mundane or carnal consciousness and enter where all is light, unspeakable light—enter the consciousness of the "new heaven and the new earth."* Hence, the words of Paul are not too forceful when such a condition has been reached, namely, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things that God has prepared for those that love Him."

*"The Kingdom of Heaven."

THE SECOND TIME

By ABIYAH

THE Lord said thru the prophet, "And it shall come to pass in that day that YAHVEH will set his hand again the SECOND TIME to recover the remnant of his people," that is, to recover them from their captivity in sin. We have a record of the first time the Lord set his hand to cleanse his people from sin. That which was accomplished the first time will make the second effort effectual—effectual to the extent of establishing the reign of complete immortality on the earth. Thru the Lord's sacrifice and his wrestlings with the powers of darkness 19 centuries ago, he established a reign of righteousness in the astral world. This work that we are in now, is the SECOND time the Lord has set his hand to recover the remnant of his people, in which he will bring the reign of righteousness to an ultimate in the PHYSICAL world. That which was necessary in establishing a clean and sinless place in the astral world, is a prototype of what is necessary in establishing a clean place in the physical world. We all know that it was necessary for Jesus to pass thru the passion of the crucifixion before a way could be made open for the descent of that pure and undefiled spirit that alone is able to lift the consciousness of man above the slavery of sin. But the true esoteric significance of the crucifixion has never been taught to the world, not even to the Christian church from its beginning. Because the work of the Christian dispensation has been to save the soul and not the body, only an external conception of the nature of sin and the method of atonement has been vouchsafed to Jesus' disciples. But when the time has come for a complete recovery of all that

was lost by the Fall, then it is time for the followers of Jesus to possess a full comprehension of what sin is, and of the only true way in which man may enter the Paradise of God.

The church started out in a child-like belief in the efficiency of Jesus' blood to save from sin; and in so doing, it received redeeming power. As men began to philosophize about the process, without keeping their hearts open to God, perverted ideas concerning the vicarious atonement gained possession of the church. To-day as a great awakening is sweeping over the world as to the true dignity of man's nature, the doctrine of the vicarious atonement is scoffed at as ridiculous and degrading. It seems that the human mind continually runs to extremes. We hear from those who are of the New Thought people such statements as this: "No blood can atone." And the whole idea of one individual shedding his blood to save other individuals from sin, is looked upon as little less than barbarism. The manner in which the majority of those, who have set themselves up as the advance teachers of the age, are going to this extreme, shows that they have as little comprehension of what it is that separates man from his Maker, as did the theologians of a century ago. The fact is that man, to-day, bears about with him an animal nature as certainly as he did in Jesus' time.

It is the animal nature that has produced the physical body. It is the physical body that is the basis of man's objective mind, in distinction from his subjective mind. To lose the physical body is to lose the objective consciousness. Man, in order to be complete, like unto his Maker, must possess both the subjective and the objective consciousness. But man's mind in its fallen state is under the propensities of the animal nature, which nature cannot exist in the presence of God; therefore the man as a whole, complete being cannot exist in the presence of God. To bring about complete atonement is the bringing about a change in man's nature, whereby he can stand in the

presence of God, without the animal consciousness, but possessing both the subjective or inner consciousness and the objective or outer consciousness, the latter being based on the mechanism of the physical world. St. Paul stated the process in these words, "But now in Christ Jesus ye that once were afar off are made nigh in the blood of Christ. For he is our peace who made both one, and brake down the middle wall of partition, having abolished in his flesh the enmity, that he might create in himself of the two one new man, so making peace; and might reconcile them both in one body unto God thru the cross, having slain the enmity thereby." The animal consciousness in the blood is the enmity that separates man's subjective and objective natures and renders him a subject to mortal existence and death. The life is in the blood, and the middle wall of partition cannot be broken down, or the animal consciousness slain without its affecting the blood of the body. Therefore Jesus in making atonement for sin, "Took the cup and gave thanks and gave to them, saying drink ye all of it, for this is my blood of the new covenant which is poured out for many unto the remission of sins." Therefore it is not by some great attainment of occult power that immortality can be gained. That was not the way in which the Christian dispensation was inaugurated nor is it the way in which the millennium will be inaugurated. We have in the New Testament a record of the process in which the powers of darkness were beaten back and hindered from gaining complete possession of the astral world, and this process is a picture of what is necessary to beat back the powers of darkness and keep them from gaining complete possession of the physical world in the new age at hand.

In Matthew we read: Then came to him the mother of the sons of Zebedee asking a certain thing of him. "And he said unto her, What wouldst thou? She saith unto him, Command that these my two sons may sit, one on thy right hand and one

on thy left hand in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink the cup that I am about to drink? They say unto him, We are able. He saith unto them, My cup indeed ye shall drink: but to sit on my right hand and on my left hand, is not mine to give, but it is for them for whom it hath been prepared of my Father" (Matt. xx. 21-23).

In Genesis we read, "And Israel beheld Joseph's sons and said, Who are these? And Joseph said unto his father, They are my sons whom God hath given me here. And Joseph took them both, Ephraim in his right hand towards Israel's left hand and Manasseh in his left hand towards Israel's right hand." And Israel crossing his hands wittingly blessed and said, "Let my name be named on them" (Gen. xlviii. 8, 13, 16).

In Matthew is stated "Then there were crucified with him two thieves, one on the right hand and one on the left." So here we have the two extremes of man's nature represented, the inner subjective mind, and the outer objective mind. Before a body of individuals can attain to immortality on earth, a way must be opened into the inner sanctuary of the heavens; and that way can be opened only thru the sacrifice of blood. This place has been established for the recovery of all that was lost by the fall; and it will stand until that purpose is accomplished—until the way has been opened for man's return to the Paradise of God where the complete man both in his inner and in his outer consciousness can rejoice in a sinless consciousness with God. Then thru the purified subjective mind, man can have access to the knowledge and inspiration that flow from the innermost heavens; and thru the purified objective mind he can operate the mighty energies of the physical world both visible and invisible in accomplishing the mandate of his sovereign will.

THE DIVINE IN NUMBERS

By WILLIAM WEBSTER

It is a pleasure to learn of those who are engaged in studying out "The Divinity In Numbers" which is to be found in everything, as everything has come from the hand of God. I suspect that Mr. Chas. Fox has been doing his part well along the line of Divinity in Numbers. Possibly a mite from me will give the numerical wheel a little more pushing.

Palmoni, in Daniel viii. 13, should have been translated, "the Wonderful Numberer," for the numerical structure of the Scriptures, the Word of God, and the numerical structure of his works are truly wonderful. It is well to know what taking off the shoes means, viz., the attitude of soul in learning whatever is divine—being holy ground. A little gathered here and there will bring before our astonished views a wonderful ocean of wisdom extending before us in its infinite breadth and depth, as boundless as the depths of space.

The Scriptures are constructed on a numerical basis which only the Infinite Mind of God could construct. There is also a hidden numerical structure of the Scriptures, which would tax the whole intellectual world to fathom. The number of the name of the beast is 666. The number of the holy name of Jesus is 888. These two measuring-rods will open up such heights and depths of divine wisdom thruout the whole of the Scriptures, that the soul will be lost, lost at the profundity of the Infinite Mind, the Wonderful Numberer. 13 is the number entering into the name of Satan, into the names of all the symbols of Satan, and into the names of all who are in any way types of Satan. The number 8 is invariably found, so far as I have tested, in all the symbols and names used as types of the seed of the woman. The number of Satan's name in

Hebrew is 364, which is 13 times 28. The number of the serpent in Genesis is 358; but when placed in apposition with Satan, by the use of the letter *Vav* having the significant numeral value of 6, gives the same number of Satan, 364. In this we get the cue that the Adamic creation had in it no Satanic influence, but as soon as Satan energised it, it fell to its lowest element, and permeates the entire creation. How wonderful, that Satan could not accomplish the ruin of this creation which was to be for the highest glory of God, and that Satan had to veil that glory by creeping into a serpent, the meanest of animals! Adam had the shame of listening to the slimy hiss, which to him apparently was only the serpent, the meanest creature over which he had been given to rule as lord and master. True, the woman was deceived, but Adam's eyes were fully opened. It was but a small matter, as many would say, to make such a fuss about, merely eating an apple, but the lesson is all the more solemn. The very least sin beginning in a serpent, could involve the whole universe in inestimable ruin if God did not prevent it. It is most singular that of the names of the descendants of Cain, 13 is the prominent factor, while in the descendants of Seth it is 8. In the kings of Israel it is 13, and in the kings of Judah, 8. It is useless to say all this is owing to chance. If there were but a single exception to the rule it might raise a doubt. Whenever 13 or 8 does appear it is always under proper conditions as there was some little good in one line of kings, and much in the other line.

This numbering seems to run into dates generally, in sacred history, as well as in secular history. In the wars of the crescent and the cross, whenever a cardinal date was divisible by 13, the crescent rose in the ascendancy, and when by 8, the cross gained the advantage. Mohammed's public career began at the age of 13 years. In joining in a wicked war with his kinsmen; at 26 he married the widow Cadyah; at 39 he had his cave experience; at 52 he made his fabulous journey to heaven. Each of these numbers is divisible by 13. It

was just 2626 years from Lot's sojourn in the cave, resulting in the incestuous birth of Moab and Ammon, to the cave experience of Mohammed, that foisted his false religion upon the world. Note that the years are divisible by 13.

Was it due to Dame Chance that the most remarkable date ushering in freedom for humanity should be 1776, exactly 2 times 888? This number, 888, brings the number of the man, who is going to banish the rule of the Serpent from the world as recorded in the zodiac. Two times 888 is an incarnated date, that certainly did bring to humanity the greatest blessing. The number 13 and Friday have been very lucky in the history of this country, and also in the history of Mcham-medanism. Can the work of Freedom in this country be pronounced very good?

Editor's Note. WE accept this article, THE DIVINE IN NUMBERS, from a contributor, not because it contains any specific value to those who would search out the science of numbers, but in the hope that following articles may enable you to begin the study of that important science. We have for many years had a little acquaintance with the science, and the little that we have studied has been to us a constant source of astonishment; because of the extent to which it enters into every department of thought and expression, not only in the Bible, but in the history of nations, and even in the arrangement of inspirational books that have been written. But we have not felt sufficiently well posted in the science of numbers to conduct a series of articles on the subject, and we have been looking and hoping for some one who has made a life study of it to give us a clear, practical, working hypothesis and illustrations, by which the science of numbers may be brought clearly to mind and the way to study numbers thoroly opened. Of course if these articles fail in this direction, they will be discontinued, and we shall look still further for the man or the woman who is capable of conducting a series of articles on this most interesting and important subject. We know there can be found even a scientific system of prophecy thru the knowledge of the significance of numbers; but we repeat, we have never yet seen anything in print that met what we conceive to be the real scientific basis and requirements of a scientific system of numbers.

CORRESPONDENCE

Ithaca, N. Y. August 25, 1909.

Editor "Bible Review." Applegate, Cal.

Dear Brother: The "Friendly Letter" in September "Bible Review" has inspired me with the belief that the writer of that letter is absolutely right in the chief point of his criticism. And what is more, I see that you perceive this and have suggested that the readers of "Bible Review," of whom I am a constant one, write any criticisms or suggestions.

Mr. Buvinger expresses the feeling I have had all along that the articles are so far *advanced* that the masses and the majority of the readers of "Bible Review" can get no pleasure from reading them. They suggest nothing of profit to them, they theorize on subjects of which we have been unable to get any real comprehension.

While I have read "Practical Methods To Insure Success" many times, and have repeated many parts of it to friends from memory; and while I have read "Revised Esoteric" and "Occult and Biological Journal," I think that there is much that could be safely given to those who have read "Practical Methods" and find the adverse forces so hard to overcome.

Now, what is to prevent you from allowing those of us who have not reached a very advanced stage in regeneration, but who press forward confident in our cause and our leader, from giving each other practical suggestions?

The first article in "Bible Review" (Sept., 1909) proves that conditions are ever changing, always progressing. Very few, perhaps, of Esoteric Readers know that glass casters underneath bed posts insulate the passive slumbering organism from the stray currents of electricity which permeate all parts of

our cities to-day, due to trolley-car lines, to electric lighting, *et cetera*.*

Many other points, little in themselves, but in the aggregate making all the difference between success and failure, could be published in a special department of "Bible Review" called "PRACTICAL METHODS." This department would include ONLY points that were cold, practical FACTS—NO theory. Nothing but things to do that help on the road.

In truth, I have lately been reading only the articles by H. E. Butler, and the Editorial, which always takes up some practical issue, and here and there an article which begins PRACTICAL or takes up a LIVE issue.

What is the use of "The Mystery of Godliness" to the majority of our readers who do not feel that this has a vital relation to their present condition, nor do they feel that they can understand so abstruse a subject?

That H. E. Butler understands what we need is proved by the good points I believe we all get from his articles. Even the notes are good. Thus, in my own case, on page 650, September issue, the note, "not to receive and NOT TO REPEL" reinforced my impression of how I should treat women who are worthy of considerate treatment. I am sorry to say that in first starting on the regenerate path I grieved my own mother unnecessarily—but no more, tho I shall continue to govern my own actions.

Some of the writers act as if they were writing to so advanced a body that the elementary part had all been past thru

*The use of glass casters may be very good for some people under certain circumstances; but our experience has been that after living the regenerate life and storing up the energies within, we cannot rest on a bed that has been insulated, not even on a feather or a hair mattress, which are to a great extent insulating in their influence; for they cause suffocation and prevent sleep. Insulating the bed may be good for those whose vitality is low, and it may even be good for beginners in the regenerate life, but for our personal self we have not found it beneficial.

and to repeat would be tiresome. This is a great mistake, and if you start publishing the practical experiences, which will help others going thru similar trials, I shall pledge myself to write what I think I have learned on the necessity of conserving the electricity of the body or "electro-archon" which, when a man relaxes after watching all night till, say 4 a. m., passes off with a sudden contraction of the muscles.

To be sure we cannot write in the magazine which all classes of people may see if they choose, on subjects which are so very, very vital and real and practical to the conserver. We have to use language which is not very definite and not too pointed, lest the evil-minded condemn us.

Truly the Editor is right in the September Editorial in saying "We hope this long-range method of instructing God's people will discontinue," being replaced by the people all being together in one body.

For my part I shall sell out and drop all ties when the call comes. And I have said repeatedly that I shall go to California if I sell out here. I would rather work all night at hard work in the printing shop of your publishing house and be among those who are firm in conservation, than own half this city of Ithaca. I have worked nights before and know what it means, and I am sick of the generative influences which make conservation all but impossible. I am pessimistic of success and being in business at the same time. Great unrest rules me, I am sad at heart when laughing with customers—such is life. I am yours to write what I can for the new practical department of "Bible Review," whose influence I would not lose *in any case*.

Your loving brother, Tracy E. Davis. B. S. Agr.

Auburn, Cal. July 1, 1909.

To the Editor of Bible Review,

Dear Sir: I desire to say what I feel regarding the thoughts exprest in "Bible Review."

In the first place I notice that lately there has been published quite a number of short articles. Each of these is the expression of some one clean-cut thought, and of such a nature that no matter what the beliefs of the reader may be he may find in them something profitable to think about. I am glad these short articles have been introduced. In my judgment they are an improvement.

What I feel is this: The majority of the readers of "Bible Review," are trying more or less zealously to live the regenerate life, to walk the "narrow way." And I doubt not we all find the way dark at times, and we stumble as we walk; and we sigh for more light. We find that the way is rough, and we are in sore need of the light which fellow pilgrims might give to each other. I am satisfied that it is the general experience, even among those of us who were raised in the church, that when we turn to the Bible for light, we find that we have for so many years read certain meanings into the statements therein, that it is not the lamp for our feet and the light for our path that it should be.

It may be there are among the readers of the magazine many that are able to help by writing some of the things they know, who do not write for fear their light is too little to aid their fellow pilgrim. My own experience causes me to wish that the contributors would not forget that those who read their articles most eagerly are those who are following on "with painful steps and slow," whose feet are oftentimes heavy with mire. These desire not those things which will divert their attention from the rugged path, even tho those things be truths, but more than anything else they desire to know and to see how to take the next step.

In this life it seems necessary that there be "Line upon line, line upon line, precept upon precept, precept upon precept, here a little, and there a little;" for we learn very slowly.

Respectfully yours,

P. H.

St. Louis Mo. Aug. 25, 1909.

The Esoteric Fraternity:

I am glad that the writer of "A Friendly Letter" has let you know that there are many who need help and do not get it. I am one of that number. I wish it to be known that the criticism of Mr. Chandler and Mr. Geo. Weaver would work an injury to me. I would be very glad if they would continue to explain further. Mr. Chandler wrote of the "Man-Child" only a few lines. Mr. Weaver's "Ocean Auras" are just what I need, and I think the "Man-Child" goes with these aura divisions. I am getting ready for the multitude and not the 144,000.

I. G. Wheeler.

East Boston, Mass. Aug. 30, 1909.

The Esoteric Fraternity,

Dear Frienas: The letter of criticism from W. L. Buvinger, in September "Bible Review," served to remind me that my subscription needed to be renewed. Enclosed you will find P. O. order for one dollar and fifty cents.

Rev. Geo. T. Weaver's articles are timely. No more important truth than the Tatvic Law of the Universe could be presented to us for consideration, since it explains the Omniscience, Omnipresence, and Omnipotence of God. "In Him we live, move, and have our being." The Pillar of Fire moves on, or rather, *appears to do so* when we study this Law.

Very truly yours, Josephine E. Habberley.

Jersey City, N. J. Sept. 26, 1909.

The Esoteric Fraternity,

Beloved brethren: The Esoteric Fraternity forming an institution to teach the inner meaning of the doctrine of spiritual things, its teachers, as well as its pupils, are at liberty to enter or to leave the school. This was not the case before history began; the esoteric knowledge was limited to a few individuals, and its entrance was a serious affair of life, as it was considered dangerous for the common people to acquire such powerful

knowledge. This condition existed at the date Jesus the Christ was born, and his entrance was accomplished thru the members of the esoteric order. These members possessing a high degree of knowledge, were living in the expectation that the star would come as the prologue of the coming of the Master of all masters. Time passeth, and this exquisite knowledge which Jesus studied enabled him to clear away the mystic garment with which it was clothed, and it was his mission to make mankind acquainted with the loving Father so beautifully revealed thru him.

It is the Christ, the principle of pure love in Creation, its revelation in nature was the impulse in the highest perfected soul to be incarnated in the flesh, to be a redeemer of mankind from the darkness of ignorance.

The man Jesus was crucified, but not Christ, who was before this world was made, who is all-present now, and the people not receiving and not capable of understanding this spiritual principle are crucifying the Christ to-day, rejoicing in the worldly gratification of the senses.

Such is the standpoint of the Esoteric School, to fight in love the battle of ignorance of the great bulk of people, and it is just the same as in the days of old, only with the exception, that with our boasted civilization we are in our self-pride less capable, less inclined to listen to the voice within.

What is the cause of a person demanding that the spiritual tendency of the Esoteric school be changed? If it is of spiritual character, he ought to know better, much better than our language can describe, if it is a mental condition, alas, it is evidently error originated in the personal ego. It is necessary to say the latter, if a pupil of a school is not able to learn more than a, b, c, he can not be promoted, and his class-mates may be able to understand algebra, but he will stand where he is, a babe in development.

St. Louis Mo. Aug. 25, 1909.

The Esoteric Fraternity:

I am glad that the writer of "A Friendly Letter" has let you know that there are many who need help and do not get it. I am one of that number. I wish it to be known that the criticism of Mr. Chandler and Mr. Geo. Weaver would work an injury to me. I would be very glad if they would continue to explain further. Mr. Chandler wrote of the "Man-Child" only a few lines. Mr. Weaver's "Ocean Auras" are just what I need, and I think the "Man-Child" goes with these aura divisions. I am getting ready for the multitude and not the 144,000.

I. G. Wheeler.

East Boston, Mass. Aug. 30, 1909.

The Esoteric Fraternity,

Dear Frienas: The letter of criticism from W. L. Buvinger, in September "Bible Review," served to remind me that my subscription needed to be renewed. Enclosed you will find P. O. order for one dollar and fifty cents.

Rev. Geo. T. Weaver's articles are timely. No more important truth than the Tatvic Law of the Universe could be presented to us for consideration, since it explains the Omniscience, Omnipresence, and Omnipotence of God. "In Him we live, move, and have our being." The Pillar of Fire moves on, or rather, *appears to do so* when we study this Law.

Very truly yours,

Josephine E. Habberley.

Jersey City, N. J. Sept. 26, 1909.

The Esoteric Fraternity,

Beloved brethren: The Esoteric Fraternity forming an institution to teach the inner meaning of the doctrine of spiritual things, its teachers, as well as its pupils, are at liberty to enter or to leave the school. This was not the case before history began; the esoteric knowledge was limited to a few individuals, and its entrance was a serious affair of life, as it was considered dangerous for the common people to acquire such powerful

knowledge. This condition existed at the date Jesus the Christ was born, and his entrance was accomplished thru the members of the esoteric order. These members possessing a high degree of knowledge, were living in the expectation that the star would come as the prologue of the coming of the Master of all masters. Time passeth, and this exquisite knowledge which Jesus studied enabled him to clear away the mystic garment with which it was clothed, and it was his mission to make mankind acquainted with the loving Father so beautifully revealed thru him.

It is the Christ, the principle of pure love in Creation, its revelation in nature was the impulse in the highest perfected soul to be incarnated in the flesh, to be a redeemer of mankind from the darkness of ignorance.

The man Jesus was crucified, but not Christ, who was before this world was made, who is all-present now, and the people not receiving and not capable of understanding this spiritual principle are crucifying the Christ to-day, rejoicing in the worldly gratification of the senses.

Such is the standpoint of the Esoteric School, to fight in love the battle of ignorance of the great bulk of people, and it is just the same as in the days of old, only with the exception, that with our boasted civilization we are in our self-pride less capable, less inclined to listen to the voice within.

What is the cause of a person demanding that the spiritual tendency of the Esoteric school be changed? If it is of spiritual character, he ought to know better, much better than our language can describe, if it is a mental condition, alas, it is evidently error originated in the personal ego. It is necessary to say the latter, if a pupil of a school is not able to learn more than a, b, c, he can not be promoted, and his class-mates may be able to understand algebra, but he will stand where he is, a babe in development.

Can the blame be thrown upon the teacher? or has such a babe the right to demand a change of his teacher because he is not able to grasp the understanding of the lesson? It is obvious that a person must be intrested, be willing to learn, if not all else is impractical, a dreaming, a vain imagination; and he will never reach the perfect knowledge.

But what has all this to do with the point in question? To show the truth of the old age of the esoteric, its real, inner teaching, the cause of development in love, knowledge and power, and the natural law of attraction and repulsion.

Apparently, Brother Weaver has had similar teachers as I have had in regard to Oriental philosophy, and assuredly he would not have taken the trouble to give such knowledge away—not to the unlearned—if he as well as I myself, were not permeated with the realization of the highest esoteric value, to work and to endure all obstacles in the glorification of the Most High.

I would say as an answer to the request of our Beloved Teacher and Brother Butler: it is not at all necessary to be stirred or touched by criticism, spiritual things can only be understood by the spirit, and spirit is beyond all our imagination and criticism. Each pupil must make his own part of the teachings conform to his ability of comprehension until he reaches the point of complete understanding of the whole nature of the spiritual world.

Beware of losing the self-control, you are the master of your own function in life, you ought to know from your own experience and from the voice within you. Go on always in harmony with the beautiful knowledge, termed "esoteric." The Supreme Spirit will guide you. Be in blissful peace to be able to work undisturbed in the field of your duty!

I remain always, your very sincere brother in spirit,
Geo. Bergmann, Metaphysician.

BRITISH ESOTERIC SOCIETY. CHANGE OF ADDRESS

THE meetings at 35 BATTERSEA RISE will be closed for the season on MAY 28.

Our opening meeting will (D. V.) take place on WEDNESDAY SEPT. 8 at LECTURE ROOM, BATTERSEA CENTRAL LIBRARY, LAVENDAR HILL, CLAPHAM JUNCTION, London, S. W., and will be held thereafter at 8 p. m. each Wednesday (except the first Wednesday of each month) in this LECTURE ROOM.

A Branch of The British Esoteric Society has been formed in Bristol, England. Every Thursday evening at eight o'clock meetings will be held at 11, Dover Place, Clifton.

When it is noon at Washington, (sun-time), it is the following time at the places named :

Bombay, India,	10.00 p. m.	Mobile, Ala.,	11.16 a. m.
London, England,	5.08 p. m.	Memphis, Tenn.,	11.08 a. m.
Liverpool, England,	5.04 p. m.	St. Louis, Mo.,	11.07 a. m.
Glasgow, Scotland,	4.51 p. m.	Vicksburg, Miss.,	11.05 a. m.
Bangor, Maine,	12.33 p. m.	Little Rock, Ark.,	10.59 a. m.
Boston, Mass.,	12.26 p. m.	Minneapolis, Minn.	10.55 a. m.
Concord, N. H.,	12.22 p. m.	Des Moines, Iowa,	10.53 a. m.
Montpelier, Vt.,	12.18 p. m.	Topeka, Kan.,	10.45 a. m.
New Haven, Conn.,	12.17 p. m.	Omaha, Neb.,	10.44 a. m.
New York, N. Y.,	12.12 p. m.	Austin, Texas,	10.39 a. m.
Philadelphia, Pa.,	12.07 p. m.	Cheyenne, Wyo.,	10.09 a. m.
Richmond, Va.,	11.58 a. m.	Denver, Colo.,	10.08 a. m.
Wilmington, N. C.,	11.56 a. m.	Santa Fe, N. M.,	10.04 a. m.
Wheeling, W. Va.,	11.46 a. m.	Salt Lake, Utah,	9.41 a. m.
Columbia, S. C.,	11.44 a. m.	Helena, Mont.,	9.40 a. m.
Columbus, Ohio,	11.36 a. m.	Prescott, Ariz.,	9.38 a. m.
Atlanta, Ga.,	11.31 a. m.	Carson City, Nev.,	9.10 a. m.
Louisville Ky.,	11.25 a. m.	Seattle, Wash.,	8.58 a. m.
Indianapolis, Ind.,	11.23 a. m.	Portland, Ore.,	8.57 a. m.
Chicago, Ill.,	11.17 a. m.	San Francisco, Cal.,	8.57 a. m.
Milwaukee, Wis.,	11.16 a. m.	Brisbane, Australia,	3.20 a. m.

Time of Cusp Transits.
Washington, D. C., October, 1909.

Body	Enters	On		
		day	h.	m.
☾	♊	2	10	55 p. m.
"	♋	5	3	2 a. m.
"	♌	7	10	50 a. m.
"	♍	9	9	33 p. m.
"	♎	12	9	50 a. m.
"	♏	14	10	37 p. m.
"	♐	17	10	54 a. m.
"	♑	19	9	28 p. m.
"	♒	22	5	4 a. m.
"	♓	24	9	0 a. m.
"	♈	26	9	53 a. m.
"	♉	28	9	18 a. m.
"	♊	30	9	19 a. m.
☼	♊	23	8	15 p. m.
♀	♋	8	3	52 p. m.
"	♌	27	2	58 p. m.
♂	♍	1	8	2 p. m.
"	♎	8	6	8 p. m.
"	♏	14	11	39 a. m.
"	♐	19	0	14 p. m.
"	♑	24	6	38 a. m.
"	♒	29	5	15 a. m.
On October 1, ☿, ♃, ♅ and ☽ are situated as follows :				
☿	♎	5°	7'	10"
♃	♓	25	58	7
♅	♏	19	20	11
☽	♋	20	0	38

BIBLE REVIEW

Vol. VIII.

NOVEMBER, 1909

No. 2

THE LAW OF USE

By HENRY PROCTOR, M. R. A. S., F. R. S. L.

THE whole Field of Nature abounds in illustrations of this law :

Whate'er in life may be our gain,
We use in order to retain;
We lose whate'er we do not use;
But what we use we do not lose.

The parable of the Talents does not describe, as some think, an arbitrary act of God, but a fixed law of the Universe. From him that *uses* not his talent, it is taken away, and given to him who will make *use* of it. (Matt. xxv. 28.)

For to each one is given "according to his ability"—*i.e.*, his capacity, and this is increased by exercise. "To him that hath [and uses] shall be given, but from him that hath [*i.e.*, uses] not shall be taken away even that he hath."

The animal world simply abounds with illustrations of this law of nature.

Every animal is provided by the wisdom of God, with whatever faculty it *can* use, and if it fails to *use*, it loses it. All those animals for example who seek their prey by night possess the wondrous faculty of being able to see clearly in the dark. The domestic cat, in common with all its tribe, is thus gifted by

the Supreme Wisdom. Other creatures are remarkable for their own luminosity, which must turn for them darkness into light; such as fireflies and glow-worms. Fireflies are used sometimes as ornaments and even to light the path of travelers, by night. A splendid example of this luminosity is found in the *Elatér Noctilucus*, a beetle of the Antilles, which sometimes supplies the place of a lamp. Negro huts have been seen lighted by a collection of these beetles in a lantern. At *Surinam*, Sybille de Merian, sometimes read a newspaper by the light given out by one of these Hemiptera.

But this provision is made only for animals, who continue in their proper habitat. The eyes of the fishes found in the Mammoth Cave of Kentucky have become completely atrophied. Nature here teaches us the lesson, that we *lose* whatever we neglect to *use*. Those who love darkness rather than light, become entirely destitute of spiritual sight. This is true, too, of our mental faculties and talents. If we wrap our talent in a napkin, and hide it in the earth, the talent is taken from us and given to him that has ten talents. The Law of Use thus prevails everywhere thruout the Universe, in the physical, mental and spiritual world alike, for all are parts of one great whole, and consequently ruled by the *same laws*.

Now let us apply this law of nature to the solving of a great problem as to the eyes of spiders and insects. We may have wondered why a spider should need eight eyes, but the examples given above, will help us to a solution. A kind of spider living continually in the dark, has been found to have four of its eyes atrophied. We may infer from this fact that the four perfect ocelli, which were still in use, were designed for seeing in the dark, and the other four for the light.

The eyes of ants present from this point of view a most interesting study. The variation of sight-provision among them is astonishing. Some have only one eye, as *Eciton*; *Ponera Contracta*, from one to five; *Formica Pratensis* has compound eyes

with a varying number of facets—the males have 1,200 facets to each compound eye; fertile females, 800 to 900, and workers about 600. Some species have compound eyes as well as ocelli, or little eyes, like our own.

Two questions, therefore, have been propounded in regard to them: first, why should some ants have two sets of eyes? and does a compound eye with 1,200 facets see so many distinct images of the same object?

Both these questions may be answered by an appeal to the law of use. If they were not used they would not continue to exist; and as it is necessary for ants to forage for insect food in bright sunshine and to do a large part of their work in dark underground passages, it is necessary for them to see in the dark as well as in the light, hence the use of two sets of eyes; as illustrated also in the case of the spider referred to above.

The second question may be answered in a similar way. In a normal state of health, we have *two* eyes but only *one* sight. Persons afflicted with double sight are subjected to continual annoyance and danger. How much more, then, if the object seen was multiplied hundreds of times.

The Law of Use, therefore, determines that all the facets together produce but *one* image of the object, each facet adding its quota of power to the sight.

Ants also present us with a further illustration of this law in another direction. You know that there are slave-holding ants, which for a vast period, generation after generation, have allowed their slaves to do all their household and building work. Among these may be mentioned the *Polyergus rufescens* family who have become entirely dependent upon their slaves. Their mandibles have lost their teeth and have become mere nippers, useless except in war. They have lost the art of building, and show no care for their young. They take no part in providing the daily supplies, and if the colony changes its nest, the masters are all carried by the slaves to the new habitation.

Huber placed thirty of this species with some larvæ and pupæ in a box with a supply of honey, but in a few days, more than half of them died. He then placed with them one black slave. This individual established order, formed a chamber in the earth, gathered the larvæ together, extricated the young ants from the pupæ and preserved the life of the remainder. The species called *Anergates* also are absolutely dependent upon their slaves. They cannot even feed themselves, and will starve in the midst of plenty.

Well might the wise man say in the Scriptures: "Go to the ant, thou sluggard, consider her ways and be wise." We can learn from them, both what to avoid and what to emulate. If we would have abundant strength of body and mind and spirit, we must exercise what we possess already. And this should be done in due proportion. Some of us are apt to give our attention so exclusively to physical development at the expense of the mental and spiritual that we become mere animals, while others give all their attention to the mental, until the physical organization becomes a mere wreck and they are cut off in the midst of their days, and worse still, some are called to their account, having altogether neglected their spiritual development.

It is well for us to bear in mind that the strength of any mental faculty can be increased by use. This is conspicuously true of the memory. The prodigious memories we observe in some public speakers are not so much gifts as acquirements, and to a vast extent within the reach of us all. From a Christian as well as a literary standpoint, I would heartily advise every one of our readers to commit as much as possible of the Book of Books to memory daily. This course has never failed to bring both a mental and spiritual reward, and it is possible even to benefit physically by a knowledge of and a faith in the promises of Holy Writ.

THE TRUE LIGHT

By ALEXANDER MCINNES (London)

IN preparing land for cultivation there is much to be done. The soil must be cleared of stubble and broken up, then comes the time of waiting. The rain and snow fall on it, the sun shines upon it, the winds blow over it, the frosts penetrate it, after this the seasons alter. In due time the seed is sown and the crops come, some with increase of 100 per cent, some 50 per cent, etc. If as some believe, the earth is a living body, how many consider the pains, the aches and the travail endured by Mother Earth to produce the food we consume? That it is a fact the earth, as well as woman, had a curse of travail laid upon it on account of the Adamic transgression, is clear, if we admit that the following passages of Holy Writ mean what they say—as I believe they do, without reading anything into them :

Unto the woman he said, "In travail shalt thou bring forth children." Unto Adam he said, "Cursed is the ground for thy sake . . . thorns also and thistles shall it bring forth . . . for out of the ground wast thou taken" (Gen. iii. 16-19).

"For the earnest expectation of the creature waiteth for the manifestation of the Sons of God . . . for we know that the whole creation groaneth and travaileth together until now" (Rom. viii. 19-23).

What is the cause of the delay? Our ignorance, undoubtedly. "My people die for lack of knowledge." Anybody could live for untold æons—if they only *knew* how.

Of the four Evangelists I prefer the Gospel of John because he immediately introduces his readers to the True Light. If it is desired to obtain the full benefit of reading John's Gospel, it must be read by the illumination of this Light only. Some may read it by the pseudo-lights of modern criticism, of agnos-

ticism, of philosophy, of intellect (and each searcher will find and will be confirmed in what he looks for). There is, however, only one Light by which we may know, and know beyond doubt, something of the depth, length and breadth of the love and purpose of God towards us. This is revealed to us by "The True Light" that, coming into the world, shines on every man.

According to both Science and the Bible there was a time when rain did not fall on the earth. A mist watered the ground. The earth must then have been reeking with malarial and pestiferous emanations, making life very precarious. It would have filled us with despair. Yet in course of time the rays of the sun broke thru and inaugurated a higher manifestation of life.

The Christ broke into the world, and from the heavenlies, as Son of God, he shed his benign rays upon every man. But a great mist of sorrow, sin, evil and death lies between. So thick is this mist, so menacing to the higher life, that many succumb; and it is said on every hand that owing to modern competition it is impossible to live up to the Master's teaching. But the Sun of God still shines, and will continue so to shine until all these mists have been dissolved, even until that worst mist of all—the Shadow of Death—shall have been absolutely obliterated; and the Sons of God, a higher form of life, manifested.

This is the True Light—the Lord Christ. Most people consider this Light simply as a phantom or an idealistic perception. But it is not. It is a True Light, a real, substantial fact. When dwelling in a vapid district, the way to keep healthy is to live on the highest part. Here, too, the sun can more readily be seen. And those who are climbing upward to the "Highest Goal of Human Attainment" *know* that this is unquestionably so. In nature, when the sun is setting with fleecy nimbus, nearly on the edges of the cloud may be seen a glory of shining whiteness, impossible to reproduce on canvas by any

combination of brains and pigments. The appearance of the True Light most nearly approximates this.

We must rise! Already some few have reached the summit where shines the Son in his beauty. In this light we must bathe. It must penetrate every atom of our body, until all darkness is removed, until our whole being shines with an undying, white, fiery luster. Who will ascend into the hill of God?

One more thought. Speaking of the "True Light" John says, "He came to his own possessions but his own people received him not. But as many as *seized* him, to them gave he power to become children of God, even to those trusting IN HIS NAME" (John i. 12. literal trans.).

The Christ taught the way of the cross, of renunciation. The plow, the harrow and the ax, painful as they may be to Mother Earth, are essential preparations for cultivation, for the growth of corn, wheat, etc., as opposed to the natural production of briars, thorns, etc. Our life from the natural point of view, also produces thorns, weeds, etc. The cross is essential that thereon we may crucify all these lusts of the flesh; hence, "If any man will come after me (Christ) let him take up his cross and follow me." As our preparation is going forward, praying, praise and waiting on YAHVEH, having broken up the ground to a certain extent, the True Light will appear. First, as a soft, white sphere. Then brighter and brighter till it seems to reflect the very Glory of God.

Seize this light. By an act of faith or trust IN THE NAME, draw it towards you. Inhale it with rhythmic breathing. Take it externally and internally thru and over the whole body. As this is daily persisted in, it shall subsequently be ours to have a transformation body, even as had Jesus. Over it we shall keep a veil concealing the glory from unhallowed eyes.

Then draws near the redemption of the world, the poor, suffering, harrowed, cut-u world; for then is nigh the manifestation of the body of Christ in the 144,000 children of God.

SOLITUDE

By JOHN F. POGUE

SOLITUDE should be an experience, not a state. We should enter into the silence as we would approach a shrine. We should not dwell there nor live continually therein, lest it lose its solemnity and reverence of spirit. Solitude is the attic chamber of the soul, whence it overlooks all things beneath its feet, and gazes with uninterrupted vision into the face of heaven itself. Or solitude is the sub-cellar of the heart where, shut from sights and noises of the street, it loses sense of the confusion and looks into the depths of its being. Or, at least, solitude is a wilderness of the mind of man, into which he withdraws from finite contemplations to be with Divine Cosmos and to learn not alone his needs but his nearness to God.

The silence is all about us yet hid from us by the noises of existence. We hear and feel forever the jar and whirl of the wheels of traffic and of fretful desire on the part of the heart and soul of man. We are shut out of and denied entrance to our own sanctuaries by our daily toil, ambition, worry, anxiety, fault-finding and complaining. Retire within thyself, O soul, and be satisfied! We can "awake in his likeness" whenever and wherever we will. We are asleep, not so much in the bonds of unconsciousness (for how continual are the prickings of one's soul) as in the din and confusion of vain striving for wealth, honor and preferment. We need to go into our own closets, as Jesus said, and shut the doors of self-desire, of fret, of bitterness against life and against our fellows. When we do this, we are at once aware of, and never denied, peace, sanctity and love. We enter depths of being, awaiting us there, even as one would enter a holy temple, or better still, as one

would enter a wilderness where nature reigns supreme and God is. Strange how well we know it and yet remain without. We forget the quiet right at hand by reason of the many conflicts we ourselves impose and carry about with us continually. This quiet is not a matter of going somewhere, IT IS HERE, and unless we bring it with us, we never have it. As Emerson remarked, "We may search the world over for beauty, but unless we take it with us 'which means, in our own hearts we find it not.'"

In the solitude, beloved, we find that entrance to the "Holy of Holies" of which the Scriptures speak not alone—for within ourselves is speech and constant demand of the soul for sacred associations. We also know that such associations come not thru physical things or places. The temples that are dedicated to God and to worship, the altars of sacrifice, and the confessionals are not more sacred than the shrines of our own hearts and homes. The atmosphere of all these places alike, or the purity of thought engendered there, is not due to the place nor its appointments—it is due to what you in your conscious desire for true worship, sincere reverence, have brought to it and left there as a sacrifice of self, or sacrament to your own soul, as well as to the Infinite Father. For we serve the Infinite within equally as we serve the Infinite without—which so far transcends knowledge.

It has become a common and familiar thing to talk of and play with Infinity. God is so common-place to-day, to the average man and woman, as to make the Almighty a boon companion with whom we converse in plain parlance or crack a merry joke, betimes, about matters of passing moment. Such is the strange and peculiar character of our race, that any brief thought or association with spiritual things at once causes us to grasp in faulty conceit a thoro and close abiding-place beside Grandeur.

We assume that a speaking acquaintance with the Infinite is *carte blanche* to daily familiarity. Indeed, so ready is the

mind of man to take on Divinity, that the teaching, nowadays, is reverence of self, first, foremost, and all the time, as the truest expression of reverence for the Infinite. We poor creatures of time and chance, insignificant as we are with all our powers, blind, halt and decrepit (at our best state) falling asick and asleep at the bite of an insect, afraid of a flea, subject to what-not of fardels, aches and calamities of person and fortune alike, victims of influenzas, colds, contagion, divers diseases and death, we, behold you, are gods—some in the chrysalis, as yet, some full winged and flying! What surprise is it that we so soon lose sense of any other God than those in human form, or forget at last to retain any approach, whatever, to the source of all strength, wisdom, power or truth? Why, my dear, it requires all too little error of such nature and moment to stultify soul and body. Falling down at such vain shrines of finite intelligence and weakness as we realize ourselves to be whenever we awaken out of this foolish self-hypnotism, how could we fail to lose *entree* to our own souls?—where dwells whatever of God there is within us, and far worse, to the shrine of that solitude where we find real approach to God—God the Infinite, not God the finite in human form. But yesterday, Science denied any God, and discovered secrets hid amid material life, so vast and profound as to eliminate aught beyond. Materialism reigned and we its subjects bowed in abject servility to a stone. Having grown great, we returned to idol worship then, even as we do now. Science proved all its points with absolute certainty, proved that what we see and know thru our senses alone is real and abiding. Science held the platform and the center of the universe. Science ruled that law defined all things and that nothing existed which was not subject to its fiat. God was not wanted in such a world or under such a system. Agnosticism came into vogue and became the fad of men of intelligence. Agnosticism denied not, yet lied just the same, when it cowardly declared that it did not know, posing the while as

if it *did*. Agnosticism, with all its frills and scientific distinctions, is nothing more than skepticism and doubt at last, skepticism in a new dress, science bedecked and new-named.

From this crass-materialism mankind revolted a few years ago and decided that the opposite truth was alone true, to-wit; that the things of sense were evident deceptions. Why? Because we knew and could prove without trouble, the fallibility of the human senses and how we always derived wrong conceptions thru the use of these senses, on which we so foolishly relied. Hence idealism held the day, and does yet, and metaphysics supplanted science. Thought ran riot over thought. Mind had found that the true secret lay in mind. Mental this and mental that has invaded the entire field and preempted the whole. Mind-Cure and Metaphysical-Science (two arrant frauds) have set up shop at every street corner, dealing in mental-craft and spirit-wares of endless variety; writing, selling books galore, healing by silent treatment, building fortunes both of body and bank, not thru work well done, not thru toil and struggle, not thru sufferings endured and lessons faithfully learned like men. Nay, nay, no room for suffering or sin, viciousness or wrong, heat or toil, in this day of man-made righteousness and pigmy gods! Verily, "Infinite Mind" has obsessed mankind. All, all is Me, and I am it!

Thus has the pendulum swung. Thus has idealism wronged realism, even as realism, yesterday, with its gross materialism outraged and destroyed the ideals of our nature, which were more essential far than food for the body. Swing back again, O pendant wire, O pendulum of truth and reason! Swing to the straight line of a perfect plummet, to the middle path, to the center of the road and the narrow way of wisdom. Swing, O Soul, to a truer knowledge of all things, to your old, real reverence for God and God's universe; and learn once again thy pathway thru solitude to thy God!

ADDRESS TO WOULD-BE DISCIPLES OF CHRIST'S SPIRIT

By FREDERICK FISHER

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light.—Matt. xi. 29.

CHRIST also said, "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

There are two spirits, one of this world, the other of heaven. Nearly all men live in the spirit of the world which is about them and always present with them. Do you? There is no blessedness in this spirit. The less we have of it the more we shall have of the kingdom of heaven. Following this saying of Jesus, there comes in close connection with it, "Blessed are they that mourn, for they shall be comforted." Yes, mourn, that we have lived in the spirit of the world, then we shall feel the love of God in our hearts comforting us.

As we leave the worldly life, being only pilgrims and strangers here, and strive to live the spiritual life, we find we have many little crosses to bear, which if they cause us to mourn, will bring comfort to us past all understanding. The comfort brought to us is the great joy of God in our hearts. We feel it rise in us with such power, that we count it all joy to die daily to the world and its false appearances of pleasure.

"Blessed are the meek, for they shall inherit the earth." Elsewhere we read, The Earth is the Lord's and the fulness thereof." Therefore if we are meek and lowly in heart we shall inherit all that is the Lord's and the fulness thereof and thus find rest unto our souls. By meekness of spirit we shall hunger and thirst after righteousness, and God's goodness will fill us.

"Blessed are the merciful; for they shall obtain mercy." In other words "Do unto others as you would be done by." Practice loving kindness to all people and animate things.

"Blessed are the pure in heart; for they shall see God." Yes, see him and feel him within us with spiritual understanding. Know that he is nigh unto us even as our bones are.

The pure in heart never think evil or unkindly of others. They are not unclean towards their sex nature. This nature which is life, and the gift of God, is the foundation of holiness when preserved for God's service alone and not used for the gratification of the senses of self. The seed of mankind is given for the purpose of raising up children unto God, and it may not be wasted. When it is not used for this one purpose it must be indrawn to the brain, circulating thru the blood, enriching the body by imparting strength and health and feeding the intellectual faculties. This is never attained when nature is lost in a wrongful manner. These are deep thoughts for both the married and the single persons.

If we cannot see God by reason of abusing our sex powers, how can we expect to enjoy the life of the kingdom of heaven where God reigns supreme? The holy state within us is all joy and is to be had here and now in this earth life, as well as our state when we pass thru the portal of death.

"Blessed are the peacemakers; for they shall be called Sons of God." Peacemakers are those who keep the peace at home, who when they are unkindly spoken of, ill-treated, overlooked, or slighted bear it patiently, and resent nothing, but quietly look to Christ in whom they find victory. Such must live as Sons of God and bow their heads in meekness not answering or disputing, or resenting any treatment they receive.

"Blessed are they that have been persecuted for righteousness sake." No man can have Christ and his joys unless he partakes in his cross and sorrows. To be one with Christ we must expect evil to befall us on our way. Persecution and

suffering are by no means things to be avoided, but rather to be received gladly for this is the process by which the kingdom of heaven is made; thru this gate do we win souls to Christ and break down the powers of darkness and uplift the body of men; for it is by this cross on which we are crucified, that we "draw all men" unto Christ. Christ said, "And I if I be lifted up will draw all men unto me." You and I have to do our share in the "lifting up of all men," if we are partakers with Christ. There is no prophet or saint who has been a lifter of humanity, that has not suffered persecution or reproach, and been falsely accused.

If we desire to be partakers with Christ, we also must preach his Gospel to the world. We may not hug it to ourselves, for all his own are "Priests unto God," and we dare not hide the Living Truth within us, but as we have freely received, so we must freely give, until Christ's Kingdom is come in the fulness on earth. We must not leave this work to any particular class of men or women. If you are a disciple of Christ, it is incumbent upon you to go into the world and preach the Gospel to every creature as you have received the Spirit from God. For it is in this way that God makes all things new. "Wherever thou goest, whatever thou doest, let thy breath speak of thy Lord." To such, Christ says, "Ye are the salt of the earth, and the light of the world."

"'Joy is a duty'—so with golden lore
The Hebrew Rabbis taught in days of yore,
And happy human hearts heard, in their speech,
Almost the highest wisdom man can reach.
But one bright peak still rises far above,
And there the Master stands whose name is Love,
Saying in those whom weary tasks employ:
'Life is divine, when Duty is a joy.'"

HENRY VAN DYKE in *Joy and Duty*.

RENEWING OF THE MIND

BY I. L. HARPSTER

THE apostle Paul had much to say relative to this thought. He recognized its great importance to the Christian believer. That it was essentially necessary for growth along Christian lines, for this growth was to be of a different nature or quality to that which was in the world. This at once suggests to the mind a purpose, and that purpose was, a change in thought-formation. For it is a known law, that certain thought qualities produce certain character phases.

There are two great schools in the world, and each individual of necessity becomes a member of one or the other of these schools. The first school is that one with which the great body of humanity is allied. It is that class the Elohim commanded should "Be fruitful, and multiply, and replenish the earth." This school has been carrying on the work of creation which it was commanded to do from the beginning, and which has enabled the race to gain experience thru physical bodies, the prime purpose being that of acquiring knowledge of "good and evil."

This school, however, has not been without corrections. One notable instance wherein it was severely punished, we are informed, occurred at the time of the "flood." This punishment it brought upon itself thru a misuse of its legitimate functions. We are apprised of another punishment meted out to a people of Sodom and Gomorrah. Both instances were brought about thru the abuse and misuse of the vital creative-functions. It would appear that when some great convulsion in nature takes place on earth carrying humanity down to destruction, it comes at a time when the creative forces have

degenerated to a low ebb. As this has been the order in the past, is it not probable that when the world gets another chastening similar conditions will bring it about? What did the Master say concerning the end of the age?—"And as it was in the days of Noah, so shall it be also in the days of the Son of man." . . . "Likewise also as it was in the days of Lot." Numerous references are to be found in the Scriptures pointing to the destruction of the evil forces at the coming of the son of man. It seems to be in order with the higher and holier powers, to destroy the perversion that comes into the world thru unholy uses of the creative functions when this people become irreparably corrupt.

A perverted nature is one that is inharmonious with natural law. Inharmony means disorder, and disorder means disease—a lessening of the vital force. A lessening of vital force means disintegration and decay, therefore the inevitable result of such a nature is death. And it is when the masses have given themselves over to revel in licentiousness beyond reform, that the remedy is applied by the higher powers. They stand in the relative position to the people of this world that a physician does to the human system. When the system is foully diseased a powerful drug is administered to regulate or to remove the cause; so with the higher powers, when the morality of the people has sunk to a low ebb of depravity, then the remedy is applied; otherwise animalism would ultimately destroy the race.

While this school has been important and necessary for the purpose of the advancement of the ego of man, yet running counter with it, is a law that is inevitable, that is, the law of "sin and death," "For the day thou eatest thereof, dying thou shalt die." This is the result of generative law, and those governed by this law must abide by its consequences. This is the mind of the flesh, and the mind of the flesh "is death." This mind is in contradistinction to the "mind of

Christ," the opposite school. "The words that I speak unto you, they are Spirit, and they are life."

Again the Master said, "I am come that they might have life, and that they might have it more abundantly." "More abundantly" means, more than normal, which means an increase of life. This increase of life pertains to a higher vibration, this life being of a finer spiritual quality. While this spirit is "life more abundant" to the one inspiring it, yet, on the other hand, if the vital fluid is squandered it may act as an intense disintegrating power.

As the mind of the flesh is enmity towards God and results in death, then, to put on the mind of the Spirit which is life, it is evident there must be a "renewing of the mind," or perhaps more correctly speaking, there must be a "reconstruction of the mind." Solomon the wise said, "As a man thinketh in his heart so is he," and if this be true, the master-builder, the mind, is carrying on the work that the past thinking, coupled with belief, has given it to do. Therefore, in order that the operation of the mind with its deleterious effects upon the body, thru erroneous thinking and living in the past be arrested in its destructive course, the "mind" must be reconstructed upon entirely new lines thru impressions given it by proper thinking and a new order of living.

This renewing of the mind is not a mushroom growth, it is not accomplished in a day, but the process is slow and stubborn. The strengthening of the will is first in order that the physical mind may be conquered. The soul-consciousness must be aroused and set in active vibration thru the in-breathing of the Spirit. The God within must be aroused to act in sympathy and harmony with the will, for this that was given us of God (is of God), has been subject to our will in the past and it is yet carrying on in our bodies the work that our past thinking and willing has given it to do; as the Spirit thru the prophet Isaiah says, "But thou hast made me to serve

with thy sins, thou hast wearied me with thine iniquities."

These errors of the past tho they retard our present progress cannot be forced from the subconsciousness by mere will power, but by filling the mind with opposite thoughts—a constant supplying of the mind with progressive life-giving and life-enduring thoughts. As these become dynamic, being intensified by the will, they will, in time supplant the old negative thoughts. These atrophy thru disuse, and consequently lose their former constructive powers. Therefore the outward appearance of the individual does not show rapid change, for the subconscious mind long trained on erroneous lines is carrying on the work committed to it, not only in the present life, but errors thru heredity dating back thru the ages. And as the outward physical appearance perhaps shows no immediate change in those who are "renewing the mind," the skeptic of the old school is ready to decry as absurd any advantage enjoyed by the new school, which he does not enjoy.

As the process of building up the body from infancy to mature age, is comparatively slow, so must it be remembered the readjustment of the human system also requires time and effort to bring it up to the perfect man in Christ thru the "renewing of the mind." But first the order of our thinking must be changed, for, be it remembered, man builds according to the way he thinks. This not only applies to his physical and mental stature, but it also applies to his vocation in life. Whatever a man trains himself for, in that line he becomes more or less proficient, it all depends upon his application towards proficiency and his natural and latent ability.

In the reconstruction of the mind from the old school governed by the law of "sin and death," to that of the new, which is "enduring life," necessity obliges us to call the reader's attention to the same formula the Lord Christ used in explaining this mystery to Nichodemus, namely, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of

God" (John iii. 5). Here the Master referred to the negative and positive principles of God. Spirit ever strives for expression and this is accomplished thru materiality—so called.

While the process is slow in the reconstructing of the physical thru the "renewing of the mind," yet the first rays from a positive will on the "water and spirit," will arrest the downward flow of vital substance and reconstruction begins. There is but a momentary pause in the system when the disintegrating forces of death are met and the depleted molecules become invaded with the pristine substance, "water" and spirit-fire. Now the "life more abundant" becomes the order of life thru the "renewing of the mind." The thoughts of physical death disappear, and the individual realizes within himself his organism is undergoing a change. He experiences this, therefore he knows by experience—the only true knowledge. It matters not to him what the world thinks. He knows because he knows, therefore his mind is at ease and he does not feel sensitive to the criticisms of the old school, for should he be subjected to ridicule he knows their reasonings are based upon mere assumption, and not upon experience or truth.

Under the renewing of the mind, life becomes continuous and void of disease, therefore pain and suffering from natural causes disappear. The reason is obvious, for where life is more abundant disease is impossible. Again, abundance of vital substance supplies the brain for greater mental powers, fitting it for greater efficiency for reasoning and receiving spiritual knowledge. The renewing of the mind in conjunction with the "new birth," is a refining process; a constant change to a higher vibration. And as the rate of vibration determines the power and intelligence of the angelic hosts from man to Deity, so from the natural order of growth thru the perfect "regeneration," the regenerate son or daughter of God must finally pass from the physical plane in which he now is to the Spiritual plane and now invisible beings. This marvelous

achievement is not accomplished thru death, but thru the growth of the spiritual body while in the material body.

The world has been controlled by the negative thought-principle, viz., that of believing "in life we are in death," that we are all subject to death, and that this order of life is ever to continue. If this belief is negative, then from the natural order of things there must be a positive side to life. The law of opposites is well known, day and night, heat and cold, good and evil, positive and negative, death and life. Life in the past on the physical plane has been purely negative. This order must be reversed, for, the Spirit thru the apostle Paul, promised the race that in the fulness of time the last enemy "death" should be destroyed. This wonderful promise is effected only by the "renewing of the mind" and the "new birth." The renewal of the mind controlled by the WILL is positive, the body and its functions upon which it acts is negative. "Be ye therefore perfect, even as your Father which is in heaven is perfect." This glorious ultimate can be attained only thru the renewing of the mind by a positive WILL, this constituting the positive principle in the "regeneration."

I HAVE been strongly imprest of late with the thought that before we can effectually take the name YAHVEH, to be that which we will to be, we must have a clearly-defined idea of what it is we want to be. When we have our object clearly defined and then will to be, we cannot help but succeed.

As it is our desire to become regenerate men and women, we must have a clear and well defined idea of what a regenerate man or woman is, otherwise we cannot properly direct our efforts to become one. As it is the kingdom of heaven we are seeking, we must have a clear understanding of what the kingdom of heaven is, before we can will to attain that state. Perhaps after we have attained to that state we had in mind, we shall see a still higher state, but we must have a clear conception of some objective point before we can make an effectual effort to attain it.—A—.

REBUKE

By PHEBE HART

IN the days of old it was commanded in Israel, "Thou shalt in any wise rebuke thy neighbor, that thou bear not sin for him." And the writer of Hebrews admonishes, "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." God's rebuke is not to cause us grief, for he loves us. Because of this we say that the degree of grief we suffer from rebuke is no criterion of its effectiveness. It is our enemies who seek to grieve us; therefore we will not grieve. Also we perceive that the amount of condemnation we feel is no criterion. For it is the work of the Adversary to accuse us "before our God, day and night," (Rev. xii. 10.) that the darkness of the spirit may weigh us down and shut out the light of the Spirit, of the consciousness of God's presence, and deprive us of the consciousness of his love and care for us. Therefore we will refuse to feel condemned. But it is God's purpose to cause man to see the error of his way, that man may change his course and enter the path of life. "As many as I love I rebuke and chasten."

It were wise for us with such strength and grace as we have that we accept rebuke, but refuse grief and condemnation; and honestly and carefully examine our course, and wherein we see ourselves in the wrong, strive earnestly and faithfully to avoid the wrong and choose the right, that it may be well with us. "Rebuke a wise man and he will love thee."

If a traveller be informed that he is on the wrong road and is not going toward his desired destination, it is of no avail that he breaks out in grief, he but wastes his strength. Equally useless is it that he condemn himself. It were good however, that he retrace his steps and finding the right road, keep it. Therefore let us not hate rebuke, nor faint when we are rebuked.

LOVE

By L. D. N.

LOVE is like the white ray of light which when separated into its constituent parts is seen to be composed of various colors, each having its own peculiar beauty. Gentleness, meekness, humility, courage, patience, all go to make up the sum total of love, or perhaps we might say, each is love manifesting itself in various ways. Love, then, is the law of life and is manifested in many ways; faith, on the other hand, is the substance of things.

Faith, like love, begins in a personal way and reaches out towards the universal. If we have faith in ourselves, if we know that we are sincere and earnest, then we come to have faith in the possibilities and motives of others. If we have no faith in humanity we certainly can have no faith in God; for man is God's exponent. If we cannot love and trust our brother whom we have seen, how can we trust God whom we have not seen?

Whether we know it or not, we must begin at the center of things, our own soul-life, and work from thence out to the circumference. We must know God in our own lives before we can know or see him elsewhere. What we feel we must aim to reveal in mind and body, or we shut the door to a greater wealth of feeling. Possession must always result in expression, we simply cannot grow thru accumulation.

Use the one condition of continued receiving. We see plainly that in the physical organism power and health are conditioned on activity. Our individual work, then, is to know the will of God and to do it; and we can help one another only by letting the light that is within shine forth thru our works. If there is no proof in our words and deeds that love dwelleth within, then it is quite evident that it has not as yet been realized.

THE ORDER OF MELCHIZEDEK*

By H. E. BUTLER

THE apostle Paul in his letter to the Hebrews declares that this Order of Melchizedek (Heb. Malki-zedek, King of Righteousness) was without beginning of days or end of life. It is hard to believe that there is an Order in existence that never had a beginning and that never will have an end, because we speak of the different orders now known as having a beginning. It is claimed by some that the Masonic Order had its beginning in Jerusalem at the building of the temple of Solomon. Thousands of other orders have branched out and organized and we have known of their beginning, and of some of them we have known of their end.

But this Order of Melchizedek, of which Order Paul says Christ came as the Great Door, is without beginning or ending, has existed from all time, from eternity, and will exist to all eternity. What can such an Order be? We ask you this question that you may think about it. Can it be anything other than the spirit and life, the mind, the Order of the mind of the God of the universe, the God of all that is?—Who has always existed and will always exist, who has created all worlds and will continue to create worlds in all time to come. Not from one great mind and center, but thru mind-centers that have been created in each and every system, thru which God expresses himself.

Are we getting into the realm of the mystic, into the intangible? So long as you keep your mind down to dollars and cents and to the things that you see around you every day,

*Gen. xiv. 18; Ps. cx. 4; Heb. v. 6, 10; vi. 20; vii. 1, 10, 11, 15, 17, 21.

can you be spiritual? Can you be preparing for an eternal existence? Certainly not, for you are what you think about, that constitutes your consciousness, and your consciousness is your real self. Therefore unless your consciousness rises above the transient things how can it be immortal? It can live only so long as the things live of which it is conscious.

It is in the power of the human soul to think about those things that are eternal, and to lift the consciousness into a consciousness of that which endures forever, and thus only can the consciousness endure forever. It is because of this that the Christ came, that he might be the door to bring to the world knowledge of that eternal Order, the knowledge of which brings immortality, eternal consciousness. For that Order is none other than the Divine Order of the Creative Mind, expressed thru men and women who have attained to a consciousness of it; and this Order being established for the carrying out of the purpose in the creation of the world, and not only of our world, but the purpose in the mind of the Creator in the creation of all things, therefore it is eternal.

The purpose of the Divine Mind is like the purpose of the mother. The mother produces her offspring from her own life, she nourishes it with her own life, she delights more than all else in seeing it grow and become the manifest grandeur and excellence of manhood. This expresses in a small degree the spirit and life of the Creator.

God is love, and his love enters into and becomes the creative factor in all life. It is the creative factor in your life. Were it removed from you, your body would die and disintegrate. Nothing can live without love, for God is love and God is the life of all. God's love produced creation, produced man, a race of beings, and his love will delight most of all in seeing man, the true manhood, rise above death, disintegration, sickness, sorrow and pain and stand forth in the grandeur and glory of his divine nature, able to command the

forces that he has created. And he wills and desires that the same creature, the son of his love, which every man is, should go on developing and growing until he stands forth in the image and likeness of himself, able to create worlds and to be the God of them, to nourish and to bring up a humanity and to develop and unfold them to the fulness of his own great nature.

The world of humanity now is deceived by the adversary, and being dragged down to the groveling conditions of a wholly materialistic life, like the symbolical character in "Pilgrims Progress," the man with the muck rake. Thus man is filling his days with darkness and with digging in the dirt, but he who is the Great Door of that wondrous Order has shed light upon human life and consciousness. His angels are calling to the sons of earth to look up and behold the glorious sunlight of the rising morning, but they will not. If they get a glimpse of the sunlight, it shuts their eyes; they are accustomed to darkness and they turn away from the light, it dazzles their eyes.

Still the world moves on, the time of the end of error and darkness and greed is rapidly approaching. The sun is rising higher and higher, its glories shall soon fill the earth and cover it as the waters cover the great sea. Then will be revealed those who walk in the truth and those that love and make a lie. Then will be revealed the sons of God, the sons of that eternal Order that is without beginning of days or end of life; for that Order is the central vine in the word of creation, the word of God, and all that there is in creation are but branches of that vine, as the great Master, Jesus of Nazareth, said, "I am the true vine, ye are the branches." Stop for a moment and image forth in your mind God the Creator sending forth the word like the tender shoot of the vine, that word which grows and lives and shall ever live and branch out and become the vital center of all that lives, the very spirit and

life and mind of the Creator. All that is not of that vine is perversion, distortion, the creations of men's minds and therefore not real, but phantasms that flit before the mind like will-o'-the-wisps, leading men to self-ruin and destruction; while the living word whose leaves never wither, whose fruits are immortal, grows on, even tho buried in the mud of human imagination to such an extent that it is lost sight of.

Why not unite ourselves with that life? Christ, the Master of Nazareth, is the light; he has shown us the way by which we may become one with him, a branch of that eternal vine. Awaken then, look at his wondrous words of truth and righteousness, and like a little child reach out in the inner consciousness to him, for he still lives, he is still watching over you and knows your every thought. Call upon him, he will answer you. Reach out in the depths of your soul for a consciousness of your acceptance as a member of that Divine Order. You can have it, it makes no difference who you are, where you are, what your past life has been, if you are able to go to him in the inner consciousness like a little child to its loving parent, and really desire to become a member of that Eternal Order, to become a man, a woman who knows righteousness, who "deals justly, loves mercy, and walks humbly with God," then will his love open the door of your consciousness and come in, and you will know that there is a world sublimely grand, infinitely great, into which you may enter and become an eternal resident.

Truly, God is good. The Creator who formed the world had in mind a central purpose, and that central purpose, like the vine that we have used as a symbol, is growing right here in this world. Yes, the substance from which you live is from that vine, therefore, "Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down:) or, Who shall descend into the abyss? (that is, to bring Christ up from the dead.) But what saith it? The word is nigh thee, in thy

mouth, and in thy heart: that is, the word of faith, which we preach" (Romans x. 7, 8).

Yes, it is here. You have only to be still and know God. Stop the wild flight of the ravings of the human mind. Be still. Open your consciousness toward its source and you may know God, whom to know aright is life eternal. To know God is to recognize your relation to that Eternal Order, and to come into it as a faithful member. When you have entered thru the door, you have the guaranty of freedom from sickness, sorrow, pain, and even death; for the last enemy that is to be destroyed, the last enemy of human existence, human consciousness, the source of all human sorrow, anguish, pain and suffering is death. He "that hath the power of death," is to be destroyed; he can never enter in thru that gate into the city, that gate which is open before you. Will you enter? It is not some great and wonderful thing that you are to do; it is simply to stop your doing, and open your consciousness to God and accept the greatest gift possible to human existence. Cease your doing; that is, conquer creation in yourself thru first overcoming generation, then will peace flow in as a river. Your consciousness will then become the consciousness of the eternal existence of a world where new and grander life springs up like an immortal fountain, and the soul moves on and on, forever on to newer and grander light, to newer and grander realizations thru all the coming ages. You enter that eternal realm thru the Door, the Christ, thru the instructions and the very life-substance that he left in the earth's atmosphere.

The way by him was made plain, and the way has been particularized thru the Esoteric writings, for, as the Christ said, "I am the way, the truth, and the life." Leave your sorrow, leave your pain, your anxiety, throw them to the wind, enter into life, and be at peace.

WOMAN'S SPHERE

By ARITA

It has often been said, and it is generally accepted, that "woman is the weaker vessel." This is true when comparing her physical strength with man's physical strength. Man has also a stronger exterior mentality than woman, but while this is true, it is also true that woman has more of that subtle, interior strength, that strength that has been the cause of her being called "the power behind the throne."

It is thru the help of this interior power in woman that man has been able to accomplish all his mighty deeds. As it takes both the masculine and feminine elements to produce the creation of vegetable and animal life, so also these two elements are required in higher productions.

To the truly feminine woman this sphere, "the power behind the throne," is the most pleasing. But because her true position has not been recognized and appreciated either by herself or by man, therefore she has become dissatisfied with her life and to-day she is competing with man in what is really his sphere of life. And tho in some instances she may prove herself his equal in his sphere, yet on the whole this cannot be true, and she will never be satisfied until she recognizes her true sphere and tries to perfect herself in it.

There are men who have recognized woman's true sphere, and in recognizing it they have acknowledged her equality with man. Prentice Mulford says:

"If the feminine mind and sympathy were withdrawn from every man in any great city—if we should assume for sake of illustration that the whole feminine mind in that city should be placed exclusively on business, and man was regarded by

woman as if he did not exist, there would in a very few years be a very inferior race of men physically and mentally in that city. Because in such case a spiritual force would be withdrawn, which gives men strength and vigor.

"That force is as necessary to the man in his maturer years as the sustenance which the mother gave him when an infant. The sustenance given by the mother to the infant is a physical means for carrying her love to the child. The greater her love so carried the more vigorous will be the child. For real love—love in its highest sense—is a life and force to give and perpetuate health and strength far greater than bread and meat.

"The feminine thought element is as necessary to man in his maturer years as it is in his infancy. Man does not realize this. He absorbs it unconsciously.

"Men who in their households or places of business are much in the atmosphere of women, draw from them a spiritual force, which gives them life, energy and capacity for business. Women give it unconsciously, and men receive it unconsciously. Woman will grow more and more alive to the possession and use of her peculiar power. She cannot prevent this power from acting thru her no more than we can prevent ourselves from thinking. But she can, when demanding guidance from the Supreme, direct its use and flow so that there shall result the highest happiness to herself," and to others.

The world is in need of the "new woman." Not the woman who is called the "New Woman" to-day, but the woman who recognizes her true place as companion and helpmeet to man, and who tries to perfect herself in this capacity.

The kingdom of heaven that is to be established on earth in this age cannot be established by man alone; both man and woman are required—the perfected man and the perfected woman, the regenerate man and the regenerate woman.

In the work of the regeneration, man seems to have made greater progress than woman, probably because woman's nature

is very subtle and it is difficult for her to understand just what it is she must overcome. Therefore it is necessary that she study her nature carefully and analyze her motives to see whether she is actuated by the Holy Spirit or by the spirit of the mundane, the spirit that rules on the plane of generation. Above all she must so completely dedicate her life to God and dwell upon his purpose concerning her that she may develop the higher feminine and take her place in the new and higher order of life that is to be established on earth.

Therefore, let woman no longer feel that she is inferior, nor yet that she is superior to man, for God has made them equal. Perhaps it would aid man and woman to understand themselves and each other better if they could realize that man is the expression of the interior nature of woman, and woman is the expression of the interior nature of man.

REGENERATION

By L. D. N.*

Ah! True it is autumn has past,
And whitened out my once brown locks,
But winter finds me rooted fast
And firm as are the granite rocks.

In buoyant life I still hold sway,
With joyous smiles I face old Time,
Am blithe and merry all the day,
I count the happy hours as mine.

This secret, you may truly know,
If you will walk in wisdom's ways,
Conserve the life from outward flow,
Then youth is with you all your days.

*The author has seen 85 winters.

"THE WILL AND THE WAY"

By P. J. WILKINS (London)

WHAT is most wanted at the present time is the will to accomplish ALL the objects of the regenerate life ; first, in relation to the individual, and, second, in relation to the gathering of the prepared ones. But altho an understanding with regard to the whole matter cannot be obtained immediately, the way is extremely simple.

It is true that one cannot have the will to accomplish any object that he does not honestly, and earnestly desire or understand, and also, that the nature of his desires will alone operate to produce in him an unalterable strength of purpose regarding the objects of his own life.

Yet we are sure of one thing, viz., that the experience of every intelligent man or woman on the planet has created in them a desire for a happier, healthier existence, and that their wills have been stimulated accordingly. If they will examine into the methods which the Esoteric writings bring forward, "Practical Methods to Insure Success," and it may be, "The Everlasting Covenant," and give them a short trial, they will obtain abundant proof of the one and only method, namely, the control of the life-forces, and the retention of the vital fluids, whereby all the good that they really desire and need may be obtained and enjoyed, not only for themselves, but for all others. After which it will require no great intellectual effort on their part to look into the other writings, for the Spirit will then give them an understanding of all these so that many will be led to continue their devotion to God, and live the regenerate life absolutely.

It is well for us to remember that circumstances will, sooner or later, force us to accept this ultimate position. The longer we delay, therefore, the worse it will be for us and our fellow men. The bitterness and sorrow and anxieties that go to make up our daily round of existence will increase until we are fully determined to overcome them by the application of these divinely occasioned truths. There is, as we know, a continual flowing and increasing tide of human life or habits, that is in direct opposition to the laws of health and happiness. The longer man sins against these laws of nature or God, the greater the suffering he brings upon himself. We feel that the time has come for a determined stand to be made by every one who is able to recognize these facts.

In making this stand, the highest and most perfect law for us to obey individually and collectively, is that stated by the Master: "Thou shalt love the Lord thy God with all thy heart and thy neighbor as THYSELF." We have heard some poor souls say, "Oh yes, we know all about that," and we have been forced to reply, "When you have united your whole life to God, and tempered your mentality with an understanding of the spirit and teachings of the Christ, you will know something about it, and it will be enough to cause you to devote your whole life, as he did, to the work of establishing his Kingdom of truth and righteousness here; and also, when you reach this point, you will no longer be bound down to the habits and custom of an age that is passing away, for your delight will be to accomplish the will of the Father, and so save yourself, and all your brethren, even tho in so doing you are compelled to forsake all the old loves and sympathies.

Owing to the accumulated habits of the past, the task is not easy; but you now have an invincible name-force at your disposal in the name YAHVEH, and it only remains for you to obtain an understanding of the meaning of that great name,

so that you may be able to use it in case of need. To do this you must continually remember that this is the name that belongs to the GOD OF THE UNIVERSE, and that by the inbreathing of its power, will you be able to surmount the difficulties in front of you.

There is an absolute law of mind which gives every individual the right to act up to, and work in accordance with his own law of life, whatever that may be. Learn to establish this fact in your consciousness and you will never have anything to fear, provided that your life is in harmony with the words of the Master. They express in themselves the will and purpose of the Almighty Father, and form thereby the rock or foundation on which to build. If you build on the desire to accomplish something for yourself as the main object, you will have much success, in view of this same law; but your soul development will soon reach a point where you will perforce say with the seer of old, "Vanity of vanities, all is vanity," and if you do not seek God with all your heart and soul and mind you will drift back into the deepest despair. Build you must, therefore build continually and faithfully in accordance with this teaching of the Christ. He who said this had obtained an understanding, as a son of God, of all the operations of nature, of all those causes and forces which affect your life. He knew the whole purpose of God concerning this world and the children of men. It is he who said to you, in effect, from the depths of all this wonderful wisdom and goodness, as the one thing most desirable, "Keep your life in harmony with God by loving him and his laws, daily and hourly, and every good thing, including the knowledge that you require, will be given unto you." How simple is the way to those who love him, neither is it possible for us to succeed unless we do.

THE MYSTERY OF GODLINESS*

By THE REV. GEO. T. WEAVER

PART XXX.

OTHER PLANES OF ETHERIC OCEANS

THE seven oceans of ether which have thus far been discusst all radiate from the Unit Central Spirit SUN, or from God in the unity of his being; but all of these oceans are upon the spiritual plane, and were there no other planes of being there never could have been anything other than a purely spiritual Kosmos. Within these seven etheric oceans, seven spiritual suns were born, which constitute the seven primal Elohim, or cosmic Creators. Taken together, they constitute the LOGOS of God.

Now, each of these Suns, composed of the seven atoms referred to, and of glory less than that of the great Central Spiritual orb, radiates its seven oceans of ether, but all of these are confined within the space allotted to the sun sending them out. These etheric oceans of glory are made up of seven kinds of atoms, as in the former case, atom corresponding with atom; but of coarser texture thruout, of greater density, and less glorious, that is, the vibrations of these rays are less rapid and the waves are broader. This second general plane is less spiritual, and consequently more nearly material.

In like manner these forty-nine oceans of etheric substance and life, gave birth to suns upon the plane constituted by these oceans of ether, suns of less glory than those upon the plane farther inward. Then from these, many suns radiated other etheric oceans, seven from each sun as before, and so the pro-

*Continued from September number.

cess continued, until the whole septenate Cosmical Order was completed. Thus, as St. Paul puts it, "There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory (1. Cor. xv. 40, 41).

The forty-nine suns springing from the seven primal Elohim are each an Eloah, or God, of less glory than the primal Elohim; and the suns upon the planes below these are also Gods, each plane of Gods radiates a glory corresponding to the plane upon which they exist. Thus far astronomers have discovered one hundred-million suns of greater or less glory; but all of these belong to the sentient plane, or certainly none of them to a plane within the astral, or they could not be discerned by the telescope. But within these spheres are spheres within spheres of suns, of so spiritual a texture that experimental science will never be able to discern them. It is safe to say that there are many hundreds of millions of suns of greater or less density, and every sun is a living, conscious God, possessing all the elements of personality, and characters more or less purely spiritual. Verily St. Paul was right when he declared there are "gods many" (1. Cor. viii. 5), but there is but the one Supreme God, as has been shown again and again.

Not only is it true that all suns are living Gods, possessing god potentialities dynamically, feeders of spirituality to a greater or less extent, but every planet belonging to every solar system thruout space, is a God, a God of less glory than that of its central sun, but a God none the less. The ancient Greeks were correct in attributing to the planets that compose our solar system divine qualities. Each of them is a God or Goddess exerting upon us an influence for the highest good in the long run, but each of them exerts an influence over our bodies and possessions, for good or evil as the case may be,

destructive at times of the perishable, that out of the destroyed a higher construction may come. Our Earth is a God, he, or she is the "Prince of this world," the "Prince of the powers of the air, of the spirit that now worketh in the sons of disobedience" (Eph. ii. 2).

Not only are there millions of sun-centers in space, but there are seven times as many distinct oceans of ether on various planes, filling more or less space, and of greater or less density, and while each of these oceans preserves its individuality, they all intermingle. In a former chapter we showed that the *akasic* atoms are separated, each from the other, by an infinitesimal space, leaving room for its gyrations. But that Nature may have no vacuum, the interstices are filled with the auras of these atoms. Now this *akasic* ether is so fine that it fills all the interstices between all the ethers on all planes below it. The next ocean of ether outward, follows the same law with regard to the oceans lying outside and beneath it. And thus, also, do the higher and the lower, or the finer and the coarser ethers commingle, producing an infinite blending of life-forms, or etheric substance. Not a form in Nature, however small or great, is detached, or can be detached, from any other form. The so-called isolation of organisms, as of man from man, is purely illusive. On the material plane there may be detachments, but there are seas of etheric-substance radiating from form to form, each enswathing the other, and thus uniting the many into one united whole, the life of which is God, and the substance of which is the sheath with which God enfolds himself.

WORLD BUILDING

In these etheric oceans, atomic in nature, we have the life and substance of which suns and associated planets, asteroids and all other cosmic forms were created, and for that matter, all other forms such as inhabit these spheres.

We have already and frequently referred to the two great

forces, best known to us as Centrifugal and Centripetal. These are the names by which they are known upon the plane of nature. In the field of magnetism they are called the laws of attraction and repulsion, repulsion and centrifugal corresponding, and both known as positive, while the other two correspond and are known as negative. Among the Orientals they are known as the "outbreathings" and "inbreathings" of Deity. On the plane of spirit they are the outflow and inflow of thought backed by will. We have shown also that as these two forces are equal, they naturally would create a rotation in fine substance in space which we have been discussing as the atom. From the beginning to the close of every creative-cycle these two forces are ever operative, so that at the very beginning of our creative cycle this rotation of substance began, and the process has been going on ever since, and will continue to go to the end. Now in the creation of these first great rotating motions, similar to what we know as cyclones, centers would be formed highly electrified. This is true of the cyclone, hence their great destructiveness, or force. These centers are the conscious souls of the orbs that are to be. We have shown that according to the septenary nature of our creative cycle, seven such centers were at first formed. These seven centers, as they continued to whirl upon their axes drew to themselves from the great storehouse about them the atomic substance essential for their increase in size, until at last they had exhausted all the substance of their own kind in space. In this case this being the first outshining of that great Central Spiritual Sun, these seven Suns were spiritual. As we have seen, these seven Suns taken together constitute the One Swastika-Sun, or Son of God, the LOGOS, or primal world-progenitor.

Now, this spiritual etheric substance and life being the outflow of the Divine Heart and Mind, is replete with the elements of Divine Personality in its highest essential sense; and tho in its universally diffused, or nebulous, state it was but the princi-

ple of such being, when organized by the indwelling soul, as seen above, these organisms are deities possess of dynamic personality. These seven primal spiritual suns, or suns upon the *akasic* plane, with their auras, now fill all space.

These seven Elohim now in turn radiate their seven oceans of ether, and by the same process, within this etheric substance, another plane of suns were born, also personal beings of divine character, but of lesser glory. Thus the process of the creation of suns and planets and satellites and asteroids was consummated, and thus the creative work yet progresses. Thus was the Universal Spirit embodied in soul, in mind—upper and lower mind—in astral, and in material, and thus the whole universal Order as a unit was consummated.

(To be continued.)

WHETHER we contemplate truth absolute, as in spirit consciousness; or truth relative, as related to things of the external world or universe, we should constantly abide in that truth which is truth to us. This is the path of the overcomer; it is the impersonal life. It leads one right into his higher intelligence where he impartially meets every issue. It is the only hope for the overcomer; for it lifts the individual entirely out of the sense-life, free of all self-consciousness, pride, fear and other hurtful emotions. Whenever man thus goes into his mind and witness-like, meets all comers, whether they be persons or thoughts, willing to abide by the truth, seeking only to know in order to do, this is an attribute of godhood, a wondrous strength out of justice and honor; and frees the individual of every vestige of the animal self.—ADNAH

THE MODEL

By ALMA GILLEN

Copied from *Expression*—London.]

A PAINTER must have a beautiful model or a beautiful idea from which to paint a beautiful picture.

Is this law any less imperative in the realm of thought? If we would be wise, must not we think upon Wisdom instead of its opposite? If we would be strong of soul and body, must not, then, we keep Power before our thoughts?

And with Life the same, if we want to be vital and young in soul and body, must not we keep Life as a model for our thoughts to shape its work upon?

How can a man grow beautiful convictions about himself and others if he have before his thought an ugly model of himself?

How is it possible to bring forth strong and beautiful pictures of Life if our thought holds before it disease, decay and death?

How can we bring forth glorious pictures and representations of Love if thought holds before itself models of hate and revenge?

Where is the law which permits a man to hold in his mind an ideal of poverty and yet bring forth riches and plenty? This cannot be done.

What kind of a creature is this, the model of which man holds before his thoughts and calls himself? It is scarcely worthy of the name creature; rather call it a thing.

The sport of circumstances and environment, the plaything of wind and rain and sunshine is this thing.

Let sunshine pull the string, and the thing laughs; but if

rain pulls its string, the thing cries. Speak words of admiration into the thing's ear, and it smiles; but speak to it words of blame, and the thing rages. One kind of noise is made, and the thing dances; another noise is made, and the thing writhes as tho in agony.

The thing has eyes and can see; and whatever it sees pulls the thing about as a feather is blown by the wind.

The thing sees something that makes its mouth smile and its eyes shine. Suddenly the mouth is distorted and the eyes cease to shine—the thing has seen something else.

The thing has a nose—the thing smells. One odor is presented to the thing, and the thing falls to the ground. Another odor meets it, and the thing claps its hands and sings. Another odor is brought to it, and the thing howls and rages and makes discordant sounds.

The thing has appetites. Yesterday it wanted potatoes to eat, but cabbage was given it instead; it howled with disappointment. To-day cabbage is given it, and it rages for potatoes.

The thing is large and beautifully constructed, yet a tiny insect can kill it.

In fact, this thing is a slave to everything around it and within it.

The thing is the model which man calls himself, and holds before his thoughts day and night. Is it any wonder, then, that man has his present horrible conditions?

With such a monstrosity held in thought for thought to model from, must not monstrous conditions result?

Contrast this monstrosity, this thing, this slave, with man, and the only wonder is that the conditions are not even worse than they are.

What is man?

Man is creator, who, because he is, has dominion over all things. Man by nature is Wisdom without limit, and Life with-

out end. To be man is to be Love without bound and Power without measure.

What do we know of Life?

Unless we hold a model of Life within our soul, how can Life ever reveal to thought its glories of sight and its marvels of sound? Life is joy, Life is freedom, Life is beauty, Life is harmony.

Life, with all that it is, is flowing thru our veins; every atom of our body is alive with Life.

If we want beauty, harmony, joy, and freedom, we must hold a model of Life before our thought. If we are weary of illness, disease, decay, and death, cast out of thought the model of these conditions, and Life will shine forth in all its glory. The joyousness of Life will flow from eyes and lips; the body will show forth Life in all its livingness and harmony, and the grace and beauty of it will rejoice the soul and the eyes.

Life, in the trees and in the flowers, in the land and the sea, will tell its own story, and the Unity of Life and its infinitude will flood the soul with gladness.

Life will speak with millions of tongues, and the music of its voice will be rapture to the soul.

All creatures with eyes will flash from their eyes to ours the message of Life, the story of Life, the song of Life, and the harmony of Life.

What do we know of Power—Power without limit? The soul has not held in itself a model of Power after which to fashion thoughts. Only when thought takes a model of limitless Power as a basis for its conclusions can it find what lies in the heart of power. Only then can thought find the infinite greatness and the infinite smallness of Power; only then will power show its infinitude of shape and variety; only then will thought find it in all its glory in itself.

Then, oh, then, every insect, every bird, every animal, and every man will flash its story into seeing eyes and hearing

ears! The growing images will call unto the soul, and the soul will answer. The oceans, the seas and rivers, and all that dwell within, will be no longer dumb, but will speak to soul of the marvel of Power, which fills the Universe, which is the Universe, and which is man.

And what of Wisdom? Very clearly and conclusively do the present conditions prove that thought has not held a model of Wisdom before it.

The human race has dominion over all things, yet it is in bondage to everything. Can ignorance be greater? The riches of the Universe are at its disposition, with limitless Wisdom and Power to appropriate what it will, yet the poverty of the race is such that one could shed tears of blood. Does one need a greater proof of the model of ignorance which thought has held within itself?

The human race is a mass of Life, living in a universe of Life, breathing the breath of Life, yet the race has all its conceptions of itself based upon disease and decay. Here, again, is proof of what kind of a model thought has worked from.

Thought has been shaping its conceptions and convictions of man from a model of monstrosity—this, too, not for one century, but for millions of years. In spite of this long and wholesale false modeling, Life is Life as much to-day as millions of years ago. Life is what it ever was; Life proves its infinite Wisdom and Power now as always. It has established its godhood without question.

What a marvelous Wisdom and Power does Life present to us in this one thing alone! Thought models from disease and death for millions of years, bringing forth conditions accordingly. Life quietly puts aside these false modelings, and steps forth fresh and fair as in the beginning.

If, then, thought would model from Life, join forces with Life, would not Life prove itself in deathless forms?

What are fifty years compared to millions of years or the comparative work of those years?

Yet, in the fifty years since thought has held the true model of man from which to work, what marvels have been accomplished! Surely he who runs must read the glorious story. Surely all the world must feel that a new day has dawned for the race. It must be that what Life is is thrilling the hearts of the people.

The song of Life is making itself heard, and the sound fills the heart with gladness. The meaning of Life is being written in flesh and blood, and the soul sings the ever new and eternal song: "Lo! unto us a child is born."

SHEKINAH

By FREDERICK LAWRENCE KNOWLES

"ARK that rode the Deluge wave
Found on Ararat her grave,
All her stalwart gopher-wood
Rotted in that solitude.

Ark that held the holy things,
Shadow'd by the golden wings,
Fallen into dust, is blown
Round the hills where once it shone.

Yet the Covenant is true,
God hath kept his Oath with you;
In the humblest heart, behold
Something costlier than gold!—
Hush! within that quivering shrine
Broods the Immanent Divine!"

PEACEMAKERS

By RUTH

THESE thoughts have been in my mind to-day in regard to these three sayings of our Lord. (1) "Blessed are the peacemakers: for they shall be called the sons of God." (2) "My peace I give unto you: not as the world giveth, give I unto you." (2) "Think not that I am come to send peace on earth: I am not come to send peace, but a sword." The first, the peacemaker, is not one who spends his time in trying to create harmony between inharmonious people or conditions, for that is out of the question except in bringing about certain results that are no deeper than the surface, for God's laws are immutable, and to use a homely truism, "oil and water will not mix." Nor is he a peacemaker who says, "I will have peace if I have to fight for it," or, in other words, "If you want peace, do as I tell you." This is the only way that many who are living in generation find peace, or the imitation of it—not true peace. So, they submit to error with a deep sigh of regret and say, "ANY THING for peace?" But our Lord says, "Not as the world giveth, give I unto you." Then how does he give? He is the embodiment of peace, so that he radiates it, breathes it, speaks it; but it is optional with those to whom he gives, whether they receive that peace or not. Then he says, "Think not that I am come to send peace on earth: I come not to send peace but a sword."

In Revelation the beloved John tells us that he saw one like unto the son of man, out of whose mouth went a sharp two-edged sword." Now this "two-edged sword," no doubt, is a type of the word of truth, which, when spoken by one who is the embodiment of peace, or a true peacemaker, immediately begins its work of separating error from righteousness, and slays DEATH that LIFE may live. So it seems that perfect peace may not be realized in a person, or among persons, until the "sharp two-edged sword," has accomplished its work of destroying the evil that is within, and then we become true peacemakers.

SELF-MIND—GOD-MIND

By EZRA

IN the course of a day we think very many thoughts covering a large field of interests or needs. Thinking begets thinking, until gradually we fall into a habit of thinking, that is, our brains become batteries of mind-force. And whatever the task to be accomplished, our attention is drawn to that thing thru any one of the avenues of mind, thru sympathy, desire or interest, and centered upon that thing to the exclusion of all else, and the focalized intelligence, reinforced by an active, positive will, gains the end it seeks. For nothing can withstand mind—will-force. It is the primitive element in all Nature and man, which builds, tears down, rebuilds, or changes according to variation of need or circumstance.

There comes a point, however, when it will appear most desirable to stop thinking, or rather to regulate the thoughts and try to find a point or center in mind from which we may begin thinking, or when our attention has been drawn to ascertain thing and that thing thought out and accomplished, we may return in the mind to a point of absence of thought, or rest.

Since the thought of self, and all that pertains thereto, serves only to lead out the attention of the mind to the affairs of the external world, and we are concerned with first one thing and then another, and experience a feeling in the mind of distraction or ferment, and finding no peace in self-seeking, we reason that there is and must of necessity be a realm of mind above what is known as self-mind or consciousness, the mental functioning and suggestions arising in and from our physical nature. This could be nothing less than mind, pure mind itself.

To seek and live in this pure essence of mind, we must disregard all thought in connection with the physical, and with it all that pertains to the outside world, since the physical is merely the externalization of mind; and when we have succeeded in banishing from our consciousness all thought of the physical, we are prepared to explore those realms of mind—aura interior, and yet more interior to our ordinary self-consciousness.

All thoughts, we say, arise in the mind, but the mind of the individual must have certain innate qualities to engender certain qualities of thought, harmonious with his innate life-qualities; for no one can think contrary to his life-nature, except his mind and will are dominated by another. This involves the idea of another realm interior to mind, which is antecedent to all mind and which contains all qualities of mind in a latent, elemental condition, in a state of being yet unmanifest. This we call life. But, as there must be a cause of life, a motion, which inspires life, and as different manifestations of life are made up of different qualities, we must look into another realm antecedent to life, and from which all life-qualities are derived, which we call spirit. Spirit is the life-essence of all that is, and as we say spirit is qualified by the attribute goodness, we arrive at the ultimate, the Spirit of the Highest Good—God. Herein only, in the realm of Spirit, God-likeness, do our minds experience rest and peace.

God is love, and love is the spirit of God moving in life, so that God is interior not only to man, but to all things, and includes all things, and his Spirit descends into and permeates all creation, ramifying thru all the vast diversity of phenomena we call Nature. But God, being pure, infinite Spirit, cannot be defined or understood from the ordinary self-consciousness. We may arrive at knowledge of and unity with him, but only thru consecrating and conserving our lives to him and growing up thru all the realms of mind into that ineffable

essence of Spirit in which the attributes of Deity may be sensed. As it requires the life which he has given, freed from all concern of the physical, lived in his image and likeness, in Spirit to approach to a knowledge of God, we may be made to feel the necessity for an exemplar, a life pattern of the true spiritual life, and will be prompted to ask: Has there been any one in all the ages since the world was created who has been able to show his life as a testimony of realized unity with and proved continued consciousness of God? The Christ-life is the one life which thruout its entire course lived in and maintained that conscious unity and true interior peace of mind in God, even to the demonstration of that eternal Spirit-consciousness, survival and resumption of the body after death. And the Christ-mind speaks words of living truth, "I and the Father are one." "And this is life eternal, that they might know thee, the one true God, and Jesus Christ whom thou hast sent." So that we who follow in his footsteps may by living the life he taught, also realize that conscious unity and life in the eternal peace and Love of the Father

PRAYER

"God is my help in every need,
God does my every hunger feed,
God walks beside me, guides my way,
Thru every moment of this day.
I now am wise, I now am true,
Patient, kind and loving, too;
All things I am, can do, and be
Thru Christ, the truth that is in me.
God is my health, I can't be sick;
God is my strength, unfailing, quick,
God is my all, I know no fear,
Since God and Love and Truth are here."

PRESS ON

By EZRA

When the unclean spirit is gone out of a man, he walketh in dry places seeking rest and findeth none.—Matt. xii. 43.

AT times there comes over us a certain restlessness, a feeling of uncertainty as to whether or not we are progressing, and we begin to look around us to compare ourselves with others, or perhaps look back upon the way we have come. But if we will check this inclination and confirm ourselves more steadfastly than ever in our purpose, knowing that the way upon which we have entered is the only true way, and being assured by the inner promptings of the Spirit, we need have no hesitancy or fear. For in the teaching of the Christ is contained a light for all the hidden pitfalls that may beset us. "Every one that is of the truth heareth my voice" (John xviii. 37).

If we have firmly fixed in our heart that sincere desire, a deep yearning for a knowledge of the truth, that we may live it, then the Spirit of truth will enter and instruct us in the way. "Let not your heart be troubled neither let it be afraid" (John xiv. 27). "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John xiv. 26). "I have many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come he shall guide you into all truth; for he shall speak not from himself, but whatsoever he shall hear, that shall he speak, and he will show you things to come" (John xvi. 12, 13).

Let us then, in these moments of doubt the more resolutely

and persistently press forward in faith and patience, knowing that we are in the right, and that it is not so great a matter of concern *where* we are in the way, as that we *are* in it, and ever walking straightforward with eye single to the Spirit.

ALL persons seem to have more or less of a tendency to copy after those whom they acknowledge to be superior to them. If they do not understand what it is that makes the superior one superior, the tendency is to copy some idiosyncrasy which has no connection whatever with that superiority.

We have read that the ancient Greeks used to bring their sons to the table at their banquets to eat in the presence of their great men, that the young men might observe these great men and learn to follow on to equal greatness. We observe, however, that those who are not great do not always discern between the simple personal idiosyncrasies of the great and their true greatness. Even as the poor seldom understand the reason a rich man has become rich, tho they usually think they do.

When Jesus was here we doubt not that when some saw him "eat with unwashen hands," they, in attempting to be like him, at once neglected to wash their hands before eating. The greatness of Jesus did not consist in eating with unwashed hands, nor in associating with sinners. "Men are but children of a larger growth." Those whose pride does not prohibit their observing the follies of childhood and comparing them with their own actions, may at times learn thereby something of value to themselves.

It is very evident that true greatness resides in character, in being, for that which a man will do under a certain set of circumstances is determined by his character, by what he is.

—E. P.

CORRESPONDENCE

Pittsburg, Sept. 6, 1909.

The Esoteric Fraternity,

Beloved Friends: Enclosed please find money order for the renewal of my subscription to "Bible Review." I have read "A Friendly Letter," in this month's issue and the editor's comments. I read the article several times and pondered over it. I have heard similar criticisms from some to whom I have given copies of the "Review." Those I know are of more or less religious inclinations who have broken away from "Creedal Christianity" but have taken up other "isms" to which they have become more or less devoted. They have not an eye to "a single purpose" but are still seekers of material gain in some form. The writer of "A Friendly Letter" seems to me to belong to that class. Altho he has been a reader of "Bible Review" for so long a time, still he does not grasp the importance of its special mission nor appreciate the beauty and magnificence of its articles—the very highest inspired messages that were ever given to mankind. The articles by the Rev. Mr. Weaver are most profound and some are beyond my comprehension and therefore interest, yet I feel that there are many readers of the "Review" who are reading them with pleasure and understanding. I believe those articles contain truths and not mere speculations. There is only one writer of late whose articles seem hazy or dreamy and those are by "Azile." Yet my faith in the publishers of "Bible Review" is such that I believe nothing is published that is not conducive to the highest spiritual welfare of its readers.

Those who are incapable of appreciating the pure gold of Truth, for them are published multifarious magazines, books and papers of every shade of human interest. I fully endorse the Editor's comment. I hope "Bible Review" will NOT CHANGE its present form or method. Should it lose subscribers there are enough readers who would GLADLY PAY MORE FOR IT, UNTIL IT IS ON A PAYING BASIS.

"Bible Review" is a peculiar publication for a peculiar people. I once heard a minister define the word "peculiar" as derived from the latin word *peculium*, meaning, separated from a mass, select, choice, special, *et cetera*.

I enclose the address of a young man who is of a thoughtful, ambitious temperament and who may become interested in Esoteric Truths.

I have very little faith in prophecy of future events in the world's social and industrial affairs. I have read many of them, and found them either entirely misleading or greatly exaggerated. I have been constantly engaged for 34 years in industrial enterprises, living in social centers, in close touch with the people, and in all that time find the people's thought and disposition entirely unchanged. That boneless giant, Labor, is as dull, stupid and helpless as ever. Labor organizations are as unprogressive as when first I knew them. There is a pall of darkness that blinds their spiritual vision and blunts their mental acumen. They do not see their interests, resent being told, and lack a community interest in each other's well-being. Their distrust of each other, the intense individual selfishness, displayed everywhere, makes it possible for the domination of the political boss, the financial sharp, and the various captains of industry, transportation and landed proprietors of the earth's natural wealth, to lord it over the masses. Listen to their conversation anywhere, in the shops, stores, streets, transportation lines, homes, and what does one hear? Frivolous talk about transient affairs. This is my uniform experience for 34 years. Therefore I have no faith in any predicted change taking place in the lifetime of any one living now. As for me, my face is steadfastly turned toward that "Great Cause," and altho at times I become very weary and stumble, yet I am determined to keep on the path, thru all the mire and tangle of an earthly existence, clinging close to my

highest ideals. Here is where "Bible Review" meets me as a cool, refreshing breeze, as the thirst-quenching waters from an eternal fountain that give renewed life, hope and cheer. When I take up "Bible Review," I must be in the condition of worship while reading, to me its presence is like that of being in a sanctuary, as I recognize the contents to be far superior to those of any other publication.

I trust, dear friends, that you will receive the unanimous endorsement of the readers of "Bible Review," as to the course you have thus far pursued.

In fraternal love, Frederick Lehman.

Fairhope, Ala. Sept. 6, 1909.

Dear brother Butler: As I read the letter from W. S. Buvinger in the September number of "Bible Review," several questions arose in my mind. Here are some of them:

Mr. Buvinger claims that "Bible Review" is too Esoteric and impractical. Well, but are we not to put those Esoteric ideas into practice as fast as we possibly can? Some of the Esoteric teaching is perhaps hard for some persons to understand, but is not that the case in all sorts of learning? Are we always able to put into practical operation all of the best that we know? or is it not often the case that we can see much further ahead than we are able to go? If spiritual students are feeble in body and poor in material comforts, is that a sure sign that they are miserable and unhappy? (See II. Cor. 12; ix. 10; Luke vi. 22-26.)

Now, I don't like to criticise friend Buvinger's letter; maybe he is correct; but I know that for our part we have not yet found a magazine that we value as highly as "Bible Review."

With best love and wishes from me and my dear wife,

Fraternally, O. Tuveson.

P. S. Please find enclosed \$1.50 as subscription for "Bible Review" for next year.

BOOK REVIEWS

THE GREAT DEBATE: Buddhism and Christianity Face to Face, published by J. M. Peebles, M. D., M. A., Ph.D. 107 pp., paper, Price 34 cts. postpaid. Address Dr. Peebles Institute of Health, Battle Creek, Mich.

The title seems inappropriate, for it is not probable that any reader would consider the discussion in this book great. The spirit of the book appears to be animosity and partisan bitterness, and probably that is why it was not formerly deemed of any actual value in support of religion, altho the controversy occurred in 1873 between a Buddhist and a missionary. It is claimed, however, that this debate was held in the presence of 7,000 people in a grove at Pantura, Ceylon, for a period of two days.

TWELVE LESSONS IN CHRISTIAN HEALING, by Charles Fillmore. 200 pp., in neat green paper cover, 60 cts.; in cloth, \$1.25. Unity Tract Society, 913 Tracy Ave., Kansas City, Mo. Probably this author is better known to all as Leo-Virgo, whose writings have ably contributed to the valuable monthly "Unity" magazine for many years, and who is the author of several books on various subjects pertaining to practical Christianity. The book now presented is his latest and best; and, because it is the product of a mature soul, an experienced teacher, and successful healer, we fully commend it as a valuable exposition of essentials. And, while he does not mention the constructive power of "conservation" which we hold to be, along with love, an absolute and everlasting essential, his thought-methods are inherently constructive. In addition to the twelve lessons embracing the idea of God, true character of being, faith, imagination, will, understanding, love, and the essentials of mind-control, there are two special lessons: Practical Christianity, New Thought, also eight instructive Talks on Truth, and a very valuable appendix treating of how Mental Healing is done, and concluding with a magnificent series of affirmative precepts for Realization in you of God's healing, and limitless wisdom, power, perpetuity.

ASTROLOGICAL BULLETERNA is a monthly pamphlet of 30 to 40 pages, issued by the Portland School of Astrology, P. O. Box 573, Portland, Oregon.

Its value is not confined to matters of Astrology altho considerable is given on that subject, it announces what is new and valuable in lines of the higher life: "Devoted to applied occult science, book reviews, mystic lore." Send for sample copy.

A——.

A DWELLER ON TWO PLANETS, or, The Dividing of the Way. By Phyllos, The Thibetan. Cloth. 423 pp. Price \$2.15 postpaid. Sold by The Esoteric Publishing Co.

We consider this book one of the most remarkable that we have ever seen. While in its form it seems like a novel, yet in its spirit it seems real. What it purports to be is this: The life-history of a man who first lived in ancient Poseid or Atlantis, giving a history of that far-off time. Then there is given an account of his leaving the body and going into *devachan*. This being a Hindu word we need only say that it is the state of the soul after the dissolution of the body. There is no word in the English language for this state of being, the nearest approach is the word "purgatory" used by the Roman Catholics, but this word does not convey the correct idea. The statements made in this book in regard to the *devachanic* state, its uses, etc., we have never read or heard from any other earthly source, but they are statements that have been imprest upon our consciousness for many years as being real facts, governing the life intermediate between earth-lives—incarnations.

The writer then gives an account of his return to earth-life; his experiences in California near Mt. Shasta; his initiation into a mystic order; his life after this experience; his death; his reincarnation on the planet Venus, and finally, his conquest over the last enemy, death.

There then follows a recapitulation of some of his past lives, beginning with his life on the mystic continent of Lemuria, ages before Atlantis; then of his life on Atlantis, and of his finally being called upon to lead the people to a knowledge of the great truths, which will make them free from the law of sin and death.

While there are many things that seem out of harmony with what we have been shown and caused to realize as the prerequisites for such a high attainment, yet because of the great truths that have never been expressed before, so far as we know, the book becomes very valuable at this time; valuable not because of the proof of its statements, but because the statements are made in a spirit that impresses the mind of the reader—if the reader has the spirit—with the thought that they are true, or rather, with the feeling that they are true. That the book is elevating and instructive from beginning to end, we believe all who read it will agree, and it is our impression that no one who is seeking knowledge, with an earnest desire to know God and Spirit, can read the book without being greatly profited. Therefore we recommend it to our friends as a book worthy of their thoughtful consideration, and we certainly recommend it as a book containing statements of truths not to be found anywhere else. [Ed.]

EDITORIAL

BRITISH ESOTERIC SOCIETY. CHANGE OF ADDRESS

THE meetings at 35 BATTERSEA RISE will be closed for the season on MAY 28.

Our opening meeting will (D. V.) take place on WEDNESDAY SEPT. 8 at LECTURE ROOM, BATTERSEA CENTRAL LIBRARY, LAVENDAR HILL, CLAPHAM JUNCTION, London, S. W., and will be held thereafter at 8 p. m. each Wednesday (except the first Wednesday of each month) in this LECTURE ROOM.

A Branch of The British Esoteric Society has been formed in Bristol, England. Every Thursday evening at eight o'clock meetings will be held at 11, Dover Place, Clifton.

When it is noon at Washington, (sun-time), it is the following time at the places named :

Bombay, India,	10.00 p. m.	Mobile, Ala.,	11.16 a. m.
London, England,	5.08 p. m.	Memphis, Tenn.,	11.08 a. m.
Liverpool, England,	5.04 p. m.	St. Louis, Mo.,	11.07 a. m.
Glasgow, Scotland,	4.51 p. m.	Vicksburg, Miss.,	11.05 a. m.
Bangor, Maine,	12.33 p. m.	Little Rock, Ark.,	10.59 a. m.
Boston, Mass.,	12.26 p. m.	Minneapolis, Minn.	10.55 a. m.
Concord, N. H.,	12.22 p. m.	Des Moines, Iowa,	10.53 a. m.
Montpelier, Vt.,	12.18 p. m.	Topeka, Kan.,	10.45 a. m.
New Haven, Conn.,	12.17 p. m.	Omaha, Neb.,	10.44 a. m.
New York, N. Y.,	12.12 p. m.	Austin, Texas,	10.39 a. m.
Philadelphia, Pa.,	12.07 p. m.	Cheyenne, Wyo.,	10.09 a. m.
Richmond, Va.,	11.58 a. m.	Denver, Colo.,	10.08 a. m.
Wilmington, N. C.,	11.56 a. m.	Santa Fe, N. M.,	10.04 a. m.
Wheeling, W. Va.,	11.46 a. m.	Salt Lake, Utah,	9.41 a. m.
Columbia, S. C.,	11.44 a. m.	Helena, Mont.,	9.40 a. m.
Columbus, Ohio,	11.36 a. m.	Prescott, Ariz.,	9.38 a. m.
Atlanta, Ga.,	11.31 a. m.	Carson City, Nev.,	9.10 a. m.
Louisville Ky.,	11.25 a. m.	Seattle, Wash.,	8.58 a. m.
Indianapolis, Ind.,	11.23 a. m.	Portland, Ore.,	8.57 a. m.
Chicago, Ill.,	11.17 a. m.	San Francisco, Cal.,	8.57 a. m.
Milwaukee, Wis.,	11.16 a. m.	Brisbane, Australia,	3.20 a. m.

Time of Cusp Transits.
Washington, D. C., November, 1909.

Body	Enters	On		
		day	h.	m.
☾	⊗	1	11	48 a. m.
"	♊	3	6	2 p. m.
"	♋	6	3	56 a. m.
"	♌	8	4	10 p. m.
"	♍	11	4	56 a. m.
"	♎	13	4	48 p. m.
"	♏	16	3	1 a. m.
"	♐	18	10	56 a. m.
"	♑	20	4	12 p. m.
"	♒	22	6	53 p. m.
"	♓	24	7	48 p. m.
"	♈	26	8	23 p. m.
"	♉	28	10	18 p. m.

♊	♎	22	5	12 p. m.
♋	♏	23	10	23 a. m.
♌	♐	11	9	44 a. m.
♍	♑	15	10	34 a. m.
♎	♒	3	7	41 p. m.
"	♓	10	2	58 p. m.
"	♈	19	2	42 a. m.
"	♉	29	6	25 a. m.

On November 1, ♅ and ♄ are situated as follows :

♅	♌	20°	22'	53"
♄	♏	20	21	32

BIBLE REVIEW

Vol. VIII.

DECEMBER, 1909

No. 3

MIND AND BRAIN

By IMELDA OCTAVIA SHANKLIN

MAN is invisible force and he is the visible result of force. In his unseen nature he is mind ; in his apparent being he is brain. The mind is the active agency ; the brain is the reactive product.

Because mind is the creative power it is also the recreative or sustaining power. Because creation exists everywhere in potential or actual degree, there is no absence of intelligence. There is nothing dead in the universe. Space lives and pulses with intelligence. Forms are the crystalized results of express intelligence. The electron of the human body is intelligence, corresponding and related to the overruling intelligence of the conscious mind that constructs the body.

Mind-action is force. Force is necessary to the production of appearance. Because of this it is scarcely a postulate to say that there is an intelligence constructing and overruling the planet, another and greater intelligence which builds and presides over the system, a superlative intelligence rearing and governing the universe. These are unavoidable conclusions on the part of an individualism that admits a universal differentiation.

The law of differentiation argues a supreme God, gods and

demi-gods. The supreme is master of the universe, the gods rule systems, the demi-gods are planetary lords, sometimes apprehended as saviors and redeemers. Yet the self of the power does not incarnate; it remains, in its individuality, changeless, nameless, inconceivable. Every appearance is an emanation; it is mind projecting itself into visibility. With whatsoever intelligence the individual identifies, such is its character. The Supreme is master of all, but many degrees and natures are apprehended by the individual which exalts itself to the order of demi-god in the recognition, "I and my Father are one."

In this day of research and conclusion, we have drawn the argument so close that science is able to proclaim the hitherto unknown God whom the race thru generations has ignorantly worshipped. The mass is the product of the spirit. The cell is quick with the intelligence, characteristic of the constructive power. If intelligence could be absent there would be no change, no growth, no passing in any of the myriad forms of creation. If matter were inert, a form once created would remain forever in its primal shape, maintaining its original countenance. But precluding creation, if matter were inert there would be no visible universe, for insensibility cannot be acted thru, and an unintelligent atom could not be made to cohere.

The cell of the human organism possesses the highest known degree of embodied intelligence. Thru the receptive and active power of this intelligence the embryo is formed, the child's body grows, the youth becomes mature. It is the intelligence of the composite muscle that relaxes the face in a smile, that clinches the hand in strength, that frowns in anger on the brow.

In childhood the flesh mirrors the wonder of this new environment, and the child's language, expression and attitude query the "why" and "what" of the world; we call this innocence. In youth the flesh takes on the expression of joy, ex-

pectation and faith; this makes the face and body vibrant with the animation which we call beauty. A few years later the cells have received and absorbed the ideas of seriousness and responsibility, and we say that the countenance has become intelligent. The mind is centering in the cranial brain and there is a decrease in bodily buoyancy. In succeeding years the thought-force is more withdrawn from the body, and such as goes to it is charged with the lowering suggestion of inability. This suggestion is readily taken up by the defenseless cell; the limbs are hypnotized into inflexibility, the eye loses its luster, the senses fail.

How man visible receives his orders from man invisible is well illustrated by the action of a telegraphic system. The overruling mind is the operator who formulates the message and commits it to the key; the cranial brain is the central transmitting station; the nerves are the wires; the ganglia are the lesser, outlying stations; the cells are the recipients of the messages.

The cell being intelligent, it is no abuse of language to say that visible man is all brain. The cranial brain is the center of all physical intelligence. Here and there thru the body the lesser and still lesser brains are the physical media of the Gods and gods. At these stations messages pertaining to the individual kingdom are received, and characteristic messages are generated. The nerve filament is a tenuous brain ramifying all parts of the organism. "Their line is gone out thru all the earth, and their words to the end of the world." Another phase of the same order presents the universe under the hand of the Supreme, the system governed by the word of God, the planet administered by a god, the relation of individual minds the wires, and man the unit of which he himself is conscious.

The message that goes out from the cranial brain is communicated to the lesser station governing the area involved, and this lesser station in turn sends the word along to related

stations. The message finally fills the body. There are communications especially active upon certain areas, but the effect is not wholly confined to them. News given to the wires cannot be suppress. Sympathetic vibrations are set up thruout the body, whatever the local intent the promulgation may design. The character of the word determines the impression the cell ultimately receives.

The transmitting power of the lesser stations is a secondary creative power in some respects. The intelligences governing these stations are in a measure independent of the overruling intelligence functioning thru the cranial brain. When the cranial brain sends out a message to the effect that danger inheres in a certain juxtaposition, the danger message acts on the heart-station, and this sends out its quick, pale messengers along the nerves of the circulatory system, and the face blanches, the flesh chills. By a proper education the mind learns that no danger attaches to the juxtaposition, but the miseducated heart-station takes up the fright and the old results of fear contract the cells, reacting in weakness thruout the body. This process is repeated until the overruling intelligence has again and again assured the heart-station that no danger exists. Slowly the heart-station takes up the message of safety and the cell is freed from the disorganizing force that has played along the length of the nerve-circuit.

The constructive force of confidence is equally potent. If the cranial brain is caused to transmit constantly and boldly the nerve-strengthening messages of life and peace these forces act upon the communicating nerve-lines, the receiving station, and upon the area under the jurisdiction of the receiving station. The plastic cell shapes and reshapes under the resistless force of the suggestion it receives. This fact accounts for all the changes that take place in the human body. The word governing the cell is its life for the time, the nature of the

present intelligence remaining until a different message is sent out, accepted and worked-over into the cell structure.

These facts being the basis of body-building, it is easy to see how the organism is plunged into sickness or lifted above negation into health. The play of words is incessant. Out and back over the wires the quick messages flash, the over-intelligence, transmitting ignorance or wisdom, the lesser intelligence, sending the word on and reporting back to headquarters. The lesser intelligences, acting on the suggestion received, report aggravated states and even originate conditions consistent with the education they have received.

The original message acts to establish its own character in the receiving-station, to render the nerve conductor more sensitive to its peculiar suggestion and to set up its own image in the cell. In this province man is the "I Am that I Am," there being none beside him to conceive and execute his individual creation. The intelligence that functions thru the cranial brain is the Supreme God in the physical organism. The more this intelligence identifies itself with the Unmanifest, the more enduring and higher will be the manifestation. Man's word builds his body, fills and sustains it.

VICTORY IN DEFEAT

By EDWIN MARKHAM

"DEFEAT may serve as well as victory
To shake the soul and let the glory out.
When the great oak is shaking in the wind,
The boughs drink in new beauty, and the trunk
Sends down a deeper root on the windward side.
Only the soul that knows the mighty grief
Can know the mighty rapture. Sorrows come
To stretch out spaces in the heart for joy."

From the Nautilus.

THE TREE OF KNOWLEDGE

By HENRY PROCTOR, M. R. A. S., F. R. S. L.

UNTIL the discovery was made that the Bible contained two distinct accounts of the origin of man, first, that of Preadamic races and then that of the Adamic race, it was impossible to see the true meaning of

THE FORBIDDEN TREE

of knowledge. Primeval man was blest like the animals and commanded to procreate his species; to increase and multiply and replenish the earth, even as they. But to Adam no such command was given, indeed there is every indication that what was symbolized by "eating of the fruit of the tree" was

CARNAL GENERATION.

There is, of course, no direct statement, but there are several plain and unmistakable indications of this fact, for: before eating they were "naked and unashamed," but after eating, it is said, "They knew that they were naked, and made themselves aprons. Apart from carnality there is evidently no sense of shame, or of nakedness in the sense used here. Here too is seen the origin of the carnal mind, or mind of the flesh, which is enmity against God. For now for the first time, Adam and his wife are anxious to hide themselves from God, and they are said to hide themselves among the trees of the Garden, thus manifesting a craven fear of God, which is the result of the enmity engendered by the mind of the flesh (*ψρόνημα τῆς σαρκος*) which can only be nullified (brought to nought) thru the mind of the Spirit (*ψρονημα του πνεύματος*) which is life and peace (*ζωή και εἰρήνη*) "For the carnal mind is death."

Carnality was the original cause of death. And in Adam and Eve we see that eating of the tree of knowledge of good and evil, or as it may be translated by *hendiadys* "the knowledge of pleasant evil," was the direct cause of death—"In the day that you eat from it, dying you shall die," is not a death sentence but as William Law long ago pointed out, a warning. For the esoteric meaning is that carnal knowledge or bisexual generation would eventually bring death, thru the loss of the seed of life. And from that time the body became a leaking vessel which would not hold the living water. If they had continued in their former state of absolute purity, retaining all the life generated in the body, they would not have died, but from the time of the fall into generation (which is called "eating of the fruit of the tree of knowledge") they began to die; as it is said, "*Dying thou shalt die.*" And the further proof that this is the true meaning, is furnished by the sentence upon Eve: "I will greatly multiply thy sorrow and thy *conception*; in sorrow shalt thou *bring forth* children" or "you shall give birth to children with pain." So that all

THE CURSE OF EVE

is connected with conception and child-bearing. And for Adam's sake likewise the generative powers of Mother Earth are also curst—"Curst is the ground [*adamah*] for your sake; in sorrow shalt thou eat of it all the days of your life." So that a curse rests upon the reproductive powers of the earth, until the time shall come when the whole earth shall become a Paradise, the Garden of the Lord; and death and the curse shall be no more, when at the manifestation of the Sons of God the whole creation shall be delivered from the bondage of corruption, and

"DEATH SHALL EXIST NO MORE;
nor anguish, nor crying, nor grief shall exist any longer."

So that Paradise restored means the cessation of death, and the first-fruits of this is now granted to the overcomer, to

whom it is said: "I will give him to eat of the tree of life which is in the midst of the Paradise [Heb., *Gan Eden*] of God."

So that it was carnal generation that was forbidden to Adam and Eve, altho it had been hitherto enjoined upon the human race, to increase and multiply by this means. The reason appears to be that Adam was a higher type of man than had been reached in the course of evolution on this earth. He is called in Luke iii. 38, "son of God." And it would appear from many considerations that in a higher state of being there may be methods of procreation quite distinct from sexual generation.

At all events it is clear that so long as mankind continues to eat of the tree of knowledge (sexuality) there must be death. And as we are assured that

DEATH SHALL BE DESTROYED

lit., annihilated, even on the earth, it is absolutely certain that bisexual generation shall pass away. If sexual generation was the cause of the curse, and the curse is to pass away, then certainly the cause must be done away.

THE SUPREME GOAL

can only be attained thru the obliteration of the distinctive sex characteristics which now appear natural and unchangeable. "The end of the world (says Paracelsus) i. e., of external bisexual generation will be when man has again found the woman within himself, from whom he has become separated by becoming gross and sensual." Our Lord promises that "the sons of the resurrection" shall be

LIKE UNTO THE ANGELS

and as that which has been lost thru the first Adam is what has to be restored thru the Second Adam, it is plain that the unfallen Adam had an angelic body and spirit, as William Law express it: "Adam had all that divine nature, both as to a heavenly spirit and heavenly body which the angels have." But thru

the fall into generation, he became carnal ; as indicated in Gen. vi. 3, "My Spirit shall not always strive in Adam for in their going astray he is flesh [*Beshaggany hu Basar*]." This statement receives further confirmation from the fact that Adam's immediate descendants are called

BENEY-ELOHIM

or "Sons of God," a title which is afterward given only to the angels*

On the subject of celibacy Clement of Alexandria refers to a conversation between our Lord and Salome mentioned in the lost "Gospel according to the Egyptians," in which he is reported to have said, that death would have power so long as the women bear children, and that the kingdom of God should come when they shall have trodden down the garment of shame and when the two shall be one, and the outside as the inside, and the male with the female neither male nor female. This is confirmed by the well-known "Sayings of our Lord" (τα Λογία τοῦ Ἰησοῦ), which altogether go far to prove our thesis, that bisexual generation is the cause of death and the curse, and that the effect must continue as long as the cause is in operation.

"BUT the spirit of Christ in his children is not bound to any certain form, . . . as the spirit in the Apostles was free, and they spake not all one and the same words, . . . but spake, every one, as the Spirit gave him utterance : even so, thus likewise, the Spirit speaketh yet out of its children, it needeth no form aforehand composed and gathered together out of the literal word, it indeed doth put man's spirit in mind of what is comprehended and contained in the letter ; for Christ said : 'The Holy Ghost shall take of mine, and declare it unto you.'"—JACOB BŒHME.

*Job

THE MYSTERY OF GODLINESS

By THE REV. GEO. T. WEAVER

PART XXXI.

THE ZODIAC

IN the chapters given on the "Atoms" the use of the *tatvic* names was arbitrary. The purpose in this use was to reveal the correspondence between the two. The atom, as was seen, is not the last analysis of matter, but the *tatva*, called by modern scientists, "corpuscle," or "electron." This is the last analysis because the heart-center or soul. Of these there are five, not including the planes *anupadaka* and *adi*. With these included the septenary idea is presented, or the sixth and seventh *tatvas*—"forms of motion."

The purpose in presenting the atoms instead of the *tatvas* proper, was to show the mystery of the geometry of nature, or the mystery of fundamental forms. There are many geometrical forms beside those referred to in the seven atoms, but these are fundamental. Pythagoras contended, according to Plutarch, that "the earth is the product of the cube; fire, of the pyramid (tetrahedron); air, of the octahedron; and the sphere, of the dodecahedron." The soul, or heart-center, is the watery element. The tetrahedron is the basis of the cube, as six of these are necessary to construct a cube, which when unfolded constitute a cross. All the other atomic forms are combinations of the cube. Back of the cube, of the tetrahedron, is the heart-center or *tatva* proper. With this correspondence between the atoms and the *tatvas* we close the subject of the involution of spīrit into matter, or of the analytic process of creation.

In the evolution process, the ultimate result of creation is "The Zodiac," the Belt or Wheel of the heavens. This belt

is divided into twelve clusters of stars differing in contour from each other. The belt is called "The Zodiac," which literally means a little animal, because each cluster faintly resembles a particular animal, and because the specific influence of each constellation upon the human family is that of the particular animal it represents. For this reason these animals in all sacred books are called "sacred."

In this twelvefold influence of the star clusters upon our race, we see the correspondence between the macrocosm and the microcosm. Man is a zodiac, or miniature of the heavenly belt in himself. He is composed of twelve divisions corresponding to the twelve clusters of stars. To be influenced by the twelve animal natures of the heavenly zodiac there must be a response in man's nature; indicating that in the process of evolution by which the mineral plane has been transmuted into the human—thru the vegetable and the animal—the essence of the animal has been carried up and is at present deposited in the human. The great mystery of "Redemption" consists in the transmutation of this animal in man into the human, and thru the human into the Divine. This is the secret of St. Paul's doctrine of "the redemption of the body." This also is what is meant in the Bible, that in the image and likeness of God man is created.

In keeping with this law of correspondence, the Belt of the heavens, constituting the cosmical expression of Deity, is man-shaped, not standing erect as does man, but in the form of a circle, in which the feet and the head are conjoined, as is the case with the fetus in the womb. A cat asleep illustrates this form. For this reason the cat among the ancient Egyptians was regarded as a sacred animal. Among the more modern astronomers, Herschel in studying the form of the zodiac, discovered that it is man-form; but occultists in all ages knew of this. Indeed, without this there could be no correspondence. Swedenborg declared, "In all the heavens there is no other idea

of God than that of a man." Thus, God is called the "Grand man of the Heavens," and also "Adam Cadmon."

Another line of the law of correspondence is that based upon the elements. Man is composed of the four primal elements, earth, air, water and fire. The fire is the Spirit element, or the essential life, the force element. The water is the psychic substance. The air is the etheric or astral, and the earth is the coarse material element, the protoplasmic, embracing all that is below flesh and blood, such as the essence of the vegetable and the mineral. From the earth we derive the earthy.

It can be shown that every portion of man's anatomy has a correspondence with the zodiac, especially the nerves and nerve centers, which are the agencies thru which the soul functions. There is then a mystical sympathy between the metaphysical soul of man and the universal order, astrologically understood each constellation representing a characteristic of its own. Astrology, then, lies at the base of all theologies, altho the Protestant world, thru ignorance, being unconscious of this fact, taboo this science. The sacred and symbolical animals, found in all the sacred books, our Bible included, represent not only the constellations, but as well the corresponding portions of the human. The Hebrew alphabet, letter by letter, was copied from the constellations, and with this ancient people, to read the stars was something more than an exoteric study of the heavens. God does not discredit this science, but he does forbid running after astrologers for information to be used for black magic. For the same reason he forbids trusting in money, in chariots, in horses, etc. To read the stars esoterically is the very substance of Divine Wisdom. Thus Solomon, the wisest of all men, tells us how he obtained wisdom. In the Wisdom of Solomon chapter vii. 17-19, he says; "For he hath given me certain knowledge of the things that are, namely, to know how the worlds were made and the operation of the elements; the beginning, end, and midst of the times; the

alterations of the turning of the sun, and the change of seasons, the circuit of the years and the positions of the stars."

ZODIACAL INFLUENCE

From the zodiac, in its entirety, there radiate seven oceans of etheric influence, corresponding to the seven planes of creation. The same is true of each of the constellations. Analyzing still further, we may say that each separate star sends out its aura as seven oceans of etheric influence. Thus is illimitable space filled with "wheels within wheels," or pools, ponds, lakes, seas and oceans of celestial influence, each a septenary of influences, and each filling the space of its own orbit. These etheric fluids, or electric waves, differ the one from the other as to their influence, some being benefic, others malefic. Every sun is both a radiator and a recipient of these star-dust storms, so that an interchange in endless variety of influences is forever going on. But it is the purpose of this paper to confine the stellar and planetary influences to our world.

STELLAR AND PLANETARY INFLUENCES

By the application of the spectroscope it has been discovered that the most distant star in space exerts an important influence on our world, as well as thruout the entire cosmical order, each star influencing and being influenced by every other star, and each planet of our system likewise mutually influencing each other. We have also shown that there are seven atoms, five full or complete atoms and two half-tones, so to speak, all composed of the five *tatvas* or corpuscles or ions. Each of these *tatvas*, beginning with the *akasic* and closing with the *prithivic*, constitutes a vast ocean of radiant life and substance, the *akasic* filling all space, and the four other *tatvas* being more and more limited until the last is reached. We have shown also that there are seven planes of creation, ranging from the highest spiritual down to the lowest material. The center of the highest plane is the one great Central Sun whose highest type

of *akasic* rays fills all space. Each plane below is composed of various centers, multiplying as we descend, with centers within centers. From each of these centers and sub-centers there radiate the seven oceans of *tatvic* influences filling the entire space allotted to the specific center or sub-center. In like manner the planets of our system each radiates an influence according with the nature of the planet, but each also collects and transmits rays from each other and also from the various constellations. The life-principle running thruout is called *prana*, and this life-principle, which gives to the *tatvas* their effective influence, differs so as to match each *tatva*, and to match each plane of creation, and each planet of our solar system. All of this is true in a double sense, for all influences are dual having both a positive and a negative aspect.

(To be continued.)

AWAKE!

By TOWNSEND ALLEN

"AWAKE to thy heritage, child of a king,
Possessions are thine for the claiming;
More precious than jewels or earthly domain,
And brighter than sun banners flaming.

Awake to thy heritage, child of a king,
Thy Father awaits thy returning;
With wide-open arms He will welcome thee home,
His heart with love's joy ever burning.

Awake, oh awake, prove thy heirship by worth,
Thy kingdom within must be taken,
By choosing the good and cleaving thereto,
And leaving the old life forsaken."

THE NEW COVENANT

By F. S. CHANDLER

IN the business world a contract between the interested parties is an instrument setting forth the object and conditions of an agreement looking to the mutual interests of all concerned.

One of the first things to be taken into account is the reliability and capability of the individuals interested in the compact. To our mind there is a parallel here which one meets in contemplating entrance into covenant relations with God, the Divine source of our being, thru the mediatorship of Jesus, the Lord's (YAHVEH'S) Christ. We accept, as a matter of course, that we cannot *know* the Lord (YAHVEH) except thru his Son, and therefore the instructions of the Son are paramount in gaining a knowledge of the Father. This premise enables us to regard Jesus as the messenger of the covenant, the lawful go-between, examiner and sanctifier of earth's mature souls. "And I will confess his name in the presence of my Father" (Rev. iii. 5). He is the competent one to determine whether we be fit or capable of carrying out our part of the Holy Contract, suggested in the Everlasting Covenant which is so frequently mentioned thruout the Scriptures.

On the earth plane when the father dies and bequeathes all his possessions to the only son, those who did not know the father in his life-time, can learn of him only thru his lawful heir, the son. And if the father was careful in schooling and instructing the son in all his methods of procedure and general characteristics, and the son was a dutiful child, it is reasonable to suppose the son would be the proper authority

and educator of all those who admired that father's works and desired to come into a knowledge of his methods and purposes.

Now we who profess to worship God in spirit and in truth, look upon Jesus as our "Elder Brother," our brother who has gone before us to prepare a place and has outlined a highway of holiness which leadeth unto that place where we are to be introduced as it were to the Father.

In the churches, and out of them as well, there is an experience known as a confession of sins, a change of heart or conversion to certain orthodox beliefs in the Savior. This is a step, no doubt, in the right direction and it seems much like the mother-principle who takes the soul of man to her breast that she may nourish and develop, lead and direct that soul into a knowledge of the "Elder Brother" and ultimately of God the Father of all creation.

As an evidence that the mother in the form of the churches has done her work well, we find many mature souls are stepping out of the form and the letter of the church in response to the will of the Father, and going out into the Father's vinyard to expand their sphere of usefulness and develop their own individual vine and fig-tree. Thus they are becoming true and loyal sons unto God the Father as well as opening into a due reverence and respect for the Mother-Principle of Deity who has sustained them and established a firm moral and religious base or Christian character. This character enables them to enter into the field of proving all things and holding fast unto the good without danger of being permanently thrown out of the true Way of a life of holiness unto the Lord. This stepping out of the form of the church, of a sect or of a creed, is accompanied by a faith which Paul has so clearly and beautifully defined in the eleventh chapter of his Epistle to the Hebrews, and it is a step undertaken thru a conviction and firm belief that the first principles of child-hood in the arms of

the mother have to be superseded by a knowledge of law and method equal to the sons of God. This is what Paul seems to have referred to where he defines that great depth and breadth of love in the thirteenth chapter of I. Corinthians and concludes his masterly remarks with these words, "When I was a child as a child I talked: as a child I thought: as a child I reasoned; but when I became a man, I put away the manner of a child" (Emph. Diaglott).

The leaving of the first principles and the going on unto perfection even as the Father in heaven is perfect, requires a basic understanding of God's methods and his purpose in the creation of the world, and therefore necessitates a covenant arrangement between the author of all life and the individual who would become an intelligent factor in carrying forward so great a work as is contemplated between the seed-time and harvest of the souls of men attaining unto the image and likeness of their Maker.

Undoubtedly, the laws and conditions governing God's covenant have been in existence thruout all time, and as an evidence of this the Scriptures are replete with God's efforts to school his people into the acceptance of the conditions on their part which will make such a covenant effective and in full operation to the mutual glory of the Creator and the creatures of his creation.

The regenerate life taught and exemplified by our "Elder Brother" is the means thru which we develop a WILL strong enough to lay hold upon our animal organism and bring it into the subjection of an inner WILL of stillness—"Be still and know God." This will of stillness enables us to reach out and feel after God the supreme Will of the universe; and gradually as we touch that great will we have its law written in our inward parts, the interior consciousness, the soul of things, and the law of the Infinite is thus quietly and without external show made part and parcel of our external nature. Gradually the

soul is purified, sanctified and prepared as the bride of the Infinite (YAHVEH of hosts is his name). Gradually the marriage supper of the Lamb slain from the foundation of the world, is understood and becomes an individual experience. Joint-heirship with the Christ becomes more and more real. Finally the guests are invited to attend the feast and all is made ready for the lifting of the veil of the temple and entering into life eternal where the perfection of godliness is attained. "And I saw, and behold, the Lamb standing on the mount Zion, and with him a hundred and forty-four thousand [persons] having his name and the name of his Father written on their foreheads" (Emph. Diaglott).

"LET men and women from now on devote themselves to soul culture. That is the only culture that is lasting, and includes all else. Let the world give up its death-dealing pursuits and make the most of its soul life. And we are coming to see that 'there's nothing true but heaven,' but this heaven is the harmony of the soul on earth.

It seems to me that this is really an unusual moment in the world's history. There is a new spiritual atmosphere falling around the earth at this time from out the Celestial regions. People all over the world are being beneficially influenced as never before by the Divine forces. The world is growing better, and there is a more universal demand for Peace. Everything seems to point to the coming of the Millennium. Thousands are learning of the eternal spiritual unity of the world and the universe. It is being recognized that person-ality and the race walk hand-in-hand."

THE NEW AGE

By DAVID

EXACT sciences must agree. For example, a person who loves home and all things pertaining to home surroundings, according to the science of Phrenology are said to have the organs of inhabitiveness largely developed, and according to the science of "Solar Biology," a person born in the zodiacal sign ☊, Cancer (June 21 to July 21), the head of the maternal trinity, would manifest the same traits of character, and have the same organs largely developed.

Every human being has a certain predominant trait of character which can be classified according to these two sciences. We may take two children with organs of the cranium as nearly alike as possible according to Phrenology, and born as nearly as possible within the same zodiacal signs, according to "Solar Biology," and we often find that the mind of one is turned wholly into channels of an earthly character for obtaining happiness and prosperity, while the mind of the other is turned wholly toward spiritual things—manifesting the Christ spirit.

This being so, how are we to explain the apparent contradiction. To our mind it is simply a proof of the different ages of the two souls. The soul that was the more mature when it took possession of its animal body, was able to function above the pure animal consciousness. This animal consciousness is governed solely by the planetary spirit, and acts out its dominant traits according to the vibrations made on the different organs of the brain, as the planets transit those positions which were manifest in the heavens at the time of birth. But the

mature soul, the awakened soul, has a consciousness independent of the brain, which manifests itself to the mind thru the nerve center at the pit of the stomach, known as the "solar plexus." A mature soul, or one who is well on the road to maturity, cannot come into a body that is born of parents who are wholly under the law of generation, that is to say, who are wasting the life-forces in physical gratification. But those who are conserving their energies, at least before the conception, have sufficient potency to give the child a highly organized body and to attract a soul that can function in a highly organized body. When the child begins to unfold he will manifest superior qualities, and a higher spiritual consciousness, than a child of the same planetary positions born of parents on a lower plane, who are wasting their life-forces. The parents living on a lower plane, governed wholly by the planetary spirit, will attract a soul governed wholly by the planetary spirit, which may be very intellectual pertaining to things of a wholly earthly nature.

In many of the New Thought journals there is much said about awakening the solar plexus; and there have been many good points given. But it is a question whether the person who has been born without that awakening, who has not a highly organized body, in other words, who has not been previously developed up to this point, can *desire* anything more than the happiness of an earthly plane. It is doubtful whether a soul dominated by the planetary spirit, will be able to work out the problem of "regeneration," until it has reaped all the experiences a planetary body would compel it to reap.

How can there be any *desire* to rise above the earth-plane until the soul has past thru all the necessary experience on that plane? In the school world the studies in one grade have to be thoroly mastered, before the studies in the next grade can be intelligently grasped. Can the law work in any other way in the school of the Spirit? But when the people of the earth,

from the Christian church down, who are trying to straighten out the chaos of this world, realize that there must be a generation born of more highly conserved potencies, which will give that generation the wisdom to usher in conditions which will bring about universal brotherhood, then will the world be ruled by the Christ spirit and not by the planetary spirit.

THERE is a wide difference between the voice that speaks in the silence, or the voice of the silence, and the voice of some spirit-guide, both in their manner of communication and also in that which is communicated; and the difference is this: We recognize that man is in possession of an objective and of a subjective consciousness; but in the cause realm this order is reversed and the subjective consciousness becomes the objective; and *vice versa*, so that all we may know of spirit is conveyed by the mind that is always conscious in universal spirit. This is the voice that speaks in the silence, the spirit of truth, which speaks not of self; but that which it hears and sees of the Father, *that* it speaks.

To the physical (or the sensuous man) it appears as fire, ("God is a consuming fire,") that burns the dross and illuminates the objective consciousness with the eternal truth. The other, the voice of some spirit or spirits who usually seek to control one's acts in the every-day affairs of life, makes false prophecies, and misleads in ways too numerous to mention. For if there is a weak spot in our natures they invariably take advantage of it. "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (I. John iv. 1).—RUTH.

REGENERATION

By L. D. N.

THERE are three essential steps in the pathway of "Regeneration." Regeneration is spiritual evolution by which man as an incarnate spiritual being and child of God, rises, thru a transformation of his embodied condition, from the plane and circle of sensuous limitations, into the full freedom and consciousness of his deific nature and spiritual supremacy of the personal life in and over the flesh and all his relations to environment, the liberty of the glory of the children of God. This transformation of organic states in the evolution of the spiritual or God-consciousness, may be made speedy, decisive and perfect, or partial, indecisive and indefinitely prolonged, according to the fulness, or lack, of the determination, faith and concentration given to it.

By regeneration—when complete—the personal ego becomes transformed into the impersonal ego, and the spirit and motives of self are replaced by a heavenly love and charity—the true spirit of divine sonship and brotherhood. "The old man," Adam, is put off, and "the new man," Christ, is put on only by this "washing of regeneration and the renewing of the Holy Spirit."

THE divine idea and provision for man in both soul and body are, of necessity, absolutely perfect. They are actualized in human experience, however, only by the cooperation of man himself, in the exercise of his own free powers of choice and action. Since, then, the life and power is in us in the indwelling life and energy of God, its perfect law is equal to and

will work out in personal experience the divinest results, to the full extent of our own cooperation. Our highest conception of, and faith in its possibilities of development and perfection in us, will certainly be realized when perfectly cooperated with to this end. We can thus cooperate with it only by recognizing its divine supremacy and perfection in the functions of our being, and expecting and trusting it perfectly, or God in it, to work out and effect the desired perfect result. "Have faith in God and nothing shall be impossible unto you." "All things are possible to him that believeth." Man must, and sooner or later will, learn to realize his life in God, first by recognizing that life in all its forms and phases is of spiritual, not of material nature and origin, and therefore that its supply and renewal are from within. His emancipation and deliverance from the weakness and bondage of the flesh and sense can be effected by no other means. So long as we cling, in the spirit of self-will, to the sense-consciousness of external dependence, and to the physical limitations under that consciousness, we interfere with the divine inworking by our distrust and fears, and thus hold it to the limitations we ourselves set up.

It is indeed, thru our distrust and fears under this physical sense of limitation, that we fall into bondage and become the subjects, where we may and should be masters, of the external conditions and ever-changing vicissitudes of the outward world to which we cling, thru the self-seeking spirit of the sense-consciousness. How true indeed are the Master's words, "Whosoever shall seek to save his life shall lose it; but whosoever shall lose his life for my sake, the same shall save it" (Luke ix. 24).

WHAT IS IT TO BE CHRIST-LIKE?

By ABIYAH

As the ultimate of Christian discipleship is to become like Christ, every true Christian strives to manifest the nature of Christ. There is an extensive gradation of progress and development between the soul's first efforts to be like the Christ and its attainment unto perfect Christ-hood. A large part of Christian conduct of the past has been simply imitation. The Christian tries to be loving, compassionate, merciful and virtuous because that was the nature that Jesus the Master manifested. It is better to imitate something good than evil, but when the Christian reaches the goal of his discipleship, he no longer needs to imitate the conduct of another, not even of his Master; for to be like the Christ is to stand in the same relation to the fountain of inspiration and heavenly life as Jesus stood in. When this is attained then one's conduct *is* Christ-like because his life flows direct from the source of the Christ nature. When we know God as Jesus knew him, it no longer requires an effort to be virtuous, compassionate and full of grace and truth. Such conduct is the only rational and consistent course man can pursue when he knows God. A man whose life is such that he has the consciousness of being in unison with all the vast host of the God-like men of the heavens,* knows well the folly of attempting to defend himself by brute force either on the psychic or material plane; and much less to inflict injury upon another. A man who knows that his life is right with God, can afford to be misunderstood or mistreated. God has so arranged things that no individual in the

*Hebrews xii. 22-23.

universe can permanently injure another. A knowledge of God brings to one the consciousness that he cannot be injured, and a compassion for those who seek his injury; for the God-man knows that they are injuring only themselves.

If in any way we are building our life upon that which is false, the most blessed thing that can happen to us is to be subjected to adverse influences. If our consciousness can be disturbed and shattered by dark powers, it is proof that our life is not wholly built on eternal principles of righteousness. If such is the case and if we are wise, instead of complaining of being persecuted, we shall seek until we find out what is false within us, and turn and build our life on a foundation that cannot be moved. In the midst of adversity is our greatest opportunity to grow—to grow until we gain a permanent hold upon that quality of life that endures forever and that cannot be sullied by anything that belongs to the realm of sin, darkness and death.

Jesus said, "my yoke is easy and my burden is light" and so it is, to the man or the woman who no longer lives from beneath but who can say as Jesus said, "I am not of this world," "I am from above."

“He who hath made thee whole
Will heal thee day by day;
He who hath spoken to thy soul
Hath many things to say.
He who hath gently taught
Yet more will make thee know;
He who wondrously hath wrought,
Yet greater things will show.
He loveth always, faileth never;
So rest on him, to-day, forever.”

TWO WORLDS

BY LEO LIBRA

THERE are ants that have two sets of eyes. These eyes are practically for seeing in two worlds, one set for seeing in our sunlit world, and the other set for seeing in the dark subterranean passages in which they work and live.

Man has neglected to obey the injunction of Solomon: "Go to the ant, . . . consider her ways and be wise," therefore he has not discovered he has a second set of eyes that will disclose another world as far beyond earth as this beautiful sunlit world, with its gorgeous colorings of verdure, flower, and bird, is beyond the dark passages of the ants.

How much conception or consciousness can an ant have of all the teeming insect life around it? of all the higher order of animals? and lastly, of man? When man's inner sight is restored then will he have like power to the ant—of living in the same body, but functioning in two worlds, a world within a world.

Is it improbable that when his inner sight is restored there will be revealed as many gradations of life beyond man, as the earth has evolved life beyond the ant? or, in other words, can there be beings of whom man has as little perception as an ant has of man?—bright and luminous beings who have evolved as far beyond man, as man is beyond the ant?

"Strive evermore to form within thy mind
The feelings that to other lives belong;
And, on that stepping-stone, rise to the sight
Of the divine unchanging laws of right."

—GEORGE MCKNIGHT.

UNIVERSAL BROTHERHOOD

By W. E. RIPPETOR

MAN has everywhere, in all the ages past, suffered for his religious principles. He has suffered so much that he is becoming separated from religion. Mankind is longing for, and is evolving toward a religion of love. Humanity is seeking a religion that will give them peace. They are becoming tired of a religion that is constantly warring, tired of a religion where brother is against brother, church, against church, and dogma, against dogma. As the human race becomes more and more enlightened, the more universal becomes the idea of "Universal Brotherhood," not only of a brotherhood of mankind but of all created beings, be it man, animal, vegetable or mineral, if it has life within its atoms, it should be classed with that that belongs to Universal Brotherhood; and everything in existence is endowed with life in some form of manifestation. Thruout the whole realm of the universe there is diffused a universal soul, which is the seat from which emanates all intelligence and consciousness. Each individual soul is an emanation from the universal soul, a spark from the flame, that has taken on individual form.

Universal Brotherhood recognizes that individual form as being coequal in existence with every other individualized soul, recognizes the right of such to manifest its individuality on its plane of manifestation equally with every other individualized soul, agreeable to the dictates of its own conscience.

Universal Brotherhood is being established thru the Order of Elohim, the holy ordained Order of Melchizedek. This Order has always existed and always will exist. The minds

that function only on the material plane, cannot form the least conception of the higher orders. To you who have raised your consciousness to the spiritual plane, to you who have striven to "know thyself," and to you who "try," it is given to understand how this Order works.

Within this Order is contained the machinery that is necessary to carry on the evolution of the human race. At the head of each department is a Master or Overseer who directs the work in accordance with the cosmic laws, which govern all evolution.

The ancient world, with its Scholars, Philosophers, Sages and Prophets, has been governed by the works of the Masters. Where is the country in which their works cannot be recognized by those who try to know.

In the old world, as well as the new, this Order may be traced working here and there, and shaping the events of individuals and nations in such a way as to form the destiny of humanity in accordance with the plans of evolution laid down by the Designer and Lawgiver of the universe.

In all ages this Order has stood as the pattern upon the mount. Even the ancient Mexican and Aztec nations standing in antiquity with ancient India and Egypt, had their orders constructed after the pattern shown upon the mount. They had their High Priests, Hierophants and Initiates, and their crypts for initiations; showing that the pattern of that Order was carried innately in the breast of every civilized nation in the world; which goes to show that there is an innate principle in man ever seeking to imitate the divine.

Progression in this Order is constantly being retarded by man's coming in contact with the hostile or the fallen angels, these monsters are the terrors of the threshold that constantly guard the gates with the flaming swords. This must needs be in order that man gain experience.

Experience is one of the branches of the tree of knowledge.

Thru experience in darkness we learn to appreciate the light. Thru our experience with the hostile, we learn to appreciate the influences of the Masters of light. Just to the extent that we overcome the hostile influences, do we build our cosmos in accordance to the plans of Universal Brotherhood which is always under the guiding influence of the Masters.

When we have searched thru all the records of antiquity, and traced down to the very cradle of mankind, the first generation of men, we still ask: Who were their masters? Surely they were not men.

When we have carried our inquiry as high as the angels, the question still remains, Who are *their* Masters? Who can conceive of the head of the powers of "Light and Darkness?" Who is it that is the Master of Light? Who is it that gives power to the fallen angels? The mind and soul that can fathom these depths may be able to discover who the Masters are.

Why is there an active and a passive principle? a dual nature in all things, two constantly contending forces, warring with each other, yet in reality they are but one. The union of the two becomes three, yet the three become one, and this one represents four, the first square that is in nature. This four added to the three constitute the seven. "The Seven Creative Principles," the "Seven Vital Signs." Yet this seven must be served by the two and the three, thus we necessarily have the five serving signs which constantly serve the seven. Thruout all the ages this Order has ever been working thru the affinity of the dual forces in nature.

When we stop to take a glance (inwardly) to attempt to discover the power that propels this great machine, which is destined in future ages to evolutionize the human race and to establish a Universal Brotherhood, we discover that the first manifestation is thru the principle of vibration. Two like entities but of opposite polarities, seeking harmonious union

with each other, is the basis of the manifestation of all power.

Success, enlightenment, advancement, even evolution and realization thru initiation, are based upon the equilibrium resulting from an affinity of two entities of opposite polarities. The discovery of the process whereby equilibrium may be realized, is like unto the discovery of the stone that was lost in the rubbish of the temple.

To the ancient Order belong the influences that come to us thru angelic messengers. Every person has his angel, but not every person recognizes his angelic messenger.

These messengers do not always come in the same form. They may come in physical form, that physical form may be in the person of a friend or it may be necessary to communicate to us thru an apparent enemy. At other times it may be thru a disembodied spirit whispering to our conscience words of wisdom. The Masters know what angels can best communicate spiritual knowledge to the soul; and to that angel is given the task to communicate with the soul who would learn the heavenly way. They will whisper good council in the erring brother's ears and in the most tender manner remind him of his faults and assist in his reformation.

To him who tries will be given the power to communicate with and to know his angel. These messengers from the masters, with instructive tongues, are always ready to communicate to the attentive ear, words of wisdom.

"AND in the days of the Messiah there shall be no need that one shall teach another; for that one spirit, who in herself includeth all spirit, knoweth all wisdom and understanding, council and might, and is the spirit of sciences, and the fear the Lord; because she is the Spirit comprehending all spirit."—
KABBALAH UNVEILED.

LIFE

By S. G. CORRECCO

SURELY "Life" is not death but is its opposite. To our mind Paul gave a most clear and forcible explanation of what life is: "As in Adam all die lose the pure gold of life, consciously or unconsciously, even so in Christ shall all be made alive [retain the pure gold of life]." As a consequence this implies two orders of life; one the natural life or the life of generation, the other, the spiritual life or the life of regeneration. Hence, to be redeemed from the Adamic nature and to let the Christ have complete control over the soul and body, a radical change must take place in the nature of the individual. The nature that dominates the individual living in generation must be utterly dethroned before regeneration can be enthroned.

Jesus the Christ gave a clear and unmistakable explanation of what life really is, for he taught the way of life in contradistinction to death, and he spoke in the most emphatic and unqualified terms, for he said: "I am come that they might have life, and that they might have it more abundantly." Again, "I am the light of the world, if any man followeth me he shall not walk in darkness, but shall have the light of life." Still again, "Verily, verily, I say unto you, he that believeth on me, and eateth my flesh [partakes of his spirit],* and drinketh my blood [retains the seed of life in the body],† hath eternal life." This, to our mind, makes it very clear that if man wants life, the abundant life, wants the light of life, wants truly to live and cease merely to exist as the animals exist, he must

*His fleshly body had been transmuted into spirit.

†The life is in the blood.

learn to cease to squander his "life-forces" and learn to control and utilize them. When men and women have learned this fact, an incontrovertible one, then they will have learnt, yes, it will be safe to say, will have solved the problem of what life really is, what it is to be truly alive. So, you see, in order to get an intelligent understanding of what life truly is, one must have the life more abundant, and the only way possible to incorporate or to be the living embodiment of the life more abundant is, to cease to squander the "pure gold of life," and to learn how to utilize it for its natural uses. There are two, and only two, natural uses for this force. We say two natural uses, because, there are two orders of life, namely, generation and regeneration. Generation, demands that the individual should give up part of himself to create another little self in his own likeness. Hence, this is the life of pain, labor, sorrow and eventually death to the physical body. Regeneration is the refining and spiritualizing of both soul and body, for there can be no spiritual refining of the body until the soul has first been awakened. The body is just what the soul has made it. The body is an exact likeness of the soul.

Therefore when regeneration has done its complete work in the nature of the individual, his three-fold nature will become one, one in body, soul and spirit. And when an individual has truly become triune, and has reached perfect unity or oneness with God the Spirit, that individual is denominated and recognized as an overcomer; and will therefore enter in and enjoy his full inheritance. And when a body of overcomers* have been prepared and gathered upon earth, then there will be manifested a power that never has been before on this planet.

*John the Revelator spoke in very encouraging terms to the overcomer when he said: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Again, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in thru the gates into the city."

And such a body of overcomers John the Revelator saw, and called them the one hundred and forty and four thousand (144,000), or the "man-child;" many members in one, or the first ripe fruit of the earth. These overcomers are eventually to become "kings and priests unto God and reign on the earth." Now, mark you, these kingly priests are to reign on the earth, not up in the sky. Hence, the men of God, the elect, are contented to make this earth their permanent place of abode; for they realize that this earth is the only abode promised to the redeemed man, the overcomer. Did not the Christ say in the beatitudes, "Blessed are the meek for they shall inherit the earth"? And in the Psalms we find a confirmation of the words of Christ: "The heaven, even the heavens are the LORD'S; but the earth hath he given to the children of men" (Ps. cxv. 16).

Now, to those who cannot possibly conceive of a higher and holier order of life than generation, the procreating of their kind, it is right and proper that they perform that function; but we would to God that they would limit themselves to the procreating of their kind, "Marriage is honorable in all, and the bed undefiled." So let us as men and women "awake to righteousness and sin not." For sin is the transgression of the law. "What law?" some one may ask—The law of one's own being.

The man or the woman that lives the higher order of life, the life of regeneration, uses their stored-up life for higher uses, for mind-power and soul-illumination. So you see, at least some of us see, that so long as a person is living or functioning on a lower plane of life, the life of generation, he is a servant of nature, and therefore, a "bond servant abideth not in the house [the body] forever."

The life of regeneration is most practical and praiseworthy, but its desirability can be realized only by the individual who has enlisted his whole heart and soul in its attainment, which

will probably take many years of faithful, painstaking effort. Then he will find that it gives tone, vigor, vivacity and refinement to the body, illuminates the mind, purifies the soul, and sets free the spirit. We conclude by using John's words:

"Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil." Then the difference between the Son, the one having dominion over the forces of nature, and the child of the devil, being the servant of nature, is simply this: The Son of God retains the seed, and the child of the devil loses it.

"I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, wholly acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

"THINK not to find the Masters, tho thou seek
Thru every Country, e'en from pole to pole,
And follow closely round where sun doth roll,
Scanning each face that looketh wise and meek,
Day after day, week after weary week.
Prepare thyself; make worthy thy own soul,
Then they, the Hidden Ones, will see thee shine,
And lift the veils that shroud their forms divine.
Until that time doth come ye search in vain;
For tho one dwelt beside thy household door,
Aye, in thy very home for years a score,
And came and went in sunshine and in rain,
Thou wouldst not, couldst not know him great
Till thou thyself wert vibrant to his state."

—T. A.

THE NARROW WAY

By H. E. BUTLER

Narrow is the gate, and straitened is the way, that leadeth unto life, and few be they that find it.—Matt. vii. 14.

THIS statement of our Lord's is so often contradicted in substance by the church and the theological teachers that its force is lost upon the masses. It has so long been taught the people that it is enough to say "credo," that this will save them and that this is all the salvation there is. On the other hand, there have been in the world from the earliest history to the present time mystic orders; and among them has been prominent, especially during the sixteenth and seventeenth centuries, what is known as the Christian mystic, and it was then recognized by many that the Christian mystic was keeping alive more fully than any other people the real doctrine of the Christian religion; but even this seems to have past away, and the closing period of the nineteenth and the beginning of the twentieth century, finds the people anxiously reaching out for the mystic, for magical powers, but in ninety-nine cases out of a hundred they have not the faintest idea of what mysticism means.

The thought has been very active in the minds of the people for the last hundred years that all mystic power is by virtue of some knowledge capable of being communicated to the individual, which would at once raise him to the position of a master. The thought that this mastership cannot be given but must be attained by actual living and experiencing, has not entered the minds of many, notwithstanding there are no books on magic—except the old books on black magic, which are of the lowest and most sensual type—that do not teach an experi-

mental religious life as the only means by which to attain those powers.

It has been shown by all who know anything about it, who have written on the subject, that the true mystical powers can be obtained only by a recognition of God and earnestly seeking for, and finding unity with, the mind of the Creator, by a life of devotion, purity and righteousness. Yet the nineteenth and twentieth-century people have closed their eyes to all this and have hoped, like the multi-millionaire to jump over and override every law, to gain their object without the tedious methods of perfecting their own lives. This being an impossibility, they have inquired, "If there are mystics, why do they not come forth and show us some of their powers?" Poor, ignorant children!

The methods by which these great powers may be attained by the honest, faithful, zealous souls, have been held out to the people for years and are still held out to the people thru the Esoteric teachings. As Jesus said, "I am the way. He that climbeth up some other way is a thief and a robber." So say we. And if he was the way, he marked out the path that you must follow. And if you take his teachings and follow them most zealously and carefully, you *may* attain—not, you *will* attain. Why?—Because you may not be able. As Jesus said, "Many shall strive to enter in [to life], and shall not be able."

One great barrier stands in the way of the people and that is that for hundreds of years the world has been growing into materialism. For the last hundred years it has been esteemed an honor to be a skeptic with regard to all spirituality, and we have arrived at a time when the idea of a God, of the angel-world, is a dream, a myth to the minds of the people. How can you expect to seek earnestly and honestly that which you believe is simply a myth?—You certainly cannot. Therefore we made the effort in our last work, "The Goal of Life," to

impress upon the mind of the student the reality of God and of his messengers, for without a realization of that reality no man can seek God or attain to a conscious unity with him, neither can he attain the powers that were designed for the human family in the words that are recorded, namely, "Let us make man in our image and like us, and let them have dominion." So long as man knows no God but himself, what has he to seek? To whom can he look? Like the cat or the coyote, he looks around him and he feeds upon his fellows, and while he is successful he feels that he is all right. What more does he want?

Before you can hope to attain anything you must seek God, a consciousness in your soul of your acceptance and unity with the Spirit. When you have sought for this consciousness in the methods that were taught by the Christ and have found it, then it becomes necessary for you to cultivate faith in God, a realization that God is, and that he is the rewarder of them who diligently seek him.

you who are seeking this high and holy attainment, having first found a conscious unity with the Father and with his son, our Lord and Master, are then necessitated to guard carefully your life, watch every word and see to it that you never offend that consciousness that you have attained within the soul. When this is attained then the methods that have been held out before the people for the last twenty years thru the Esoteric work become essential. When these methods are applied carefully and devoutly, progress is rapid compared with anything that has been in the past, but, alas! here we meet what has been called by ancient mystics "the monster of the threshold." For as one lays hold upon these methods and applies them in his daily life and zealously works toward the accomplishing of the result, as we have said, he gains rapidly; but, alas! as he proceeds, one fault after another rises up before him that he must overcome, cast out, and it rises up before him and within

him as a living, potential energy, sometimes too strong for him.

At this point is realized the necessity of what has been called "The Everlasting Covenant," "The Ten Commandments." God begins this covenant with the words (when properly translated) : "I will be your power, like I have been in bringing you out of the land of Egypt, out of the house of bondage." Further he says, in view of this, you shall have no other power, you shall trust in nothing but in my name, the name YAHVEH, which, means "I will be what I will to be," and no power can contravene that name.

When you come to the point where you realize that you must have access to that almighty power, you also thru the instructions that have been given you find the means by which you have access to that power, namely, faith in God. When all seems dark, when the adverse conditions are too strong for you, you have nothing to do but to trust in God and go forward, and you will find that God is a reality, an omnipresent and an omnipotent power, before which all obstacles will melt away.

But why are there obstacles? and what is the cause of them? The obstacles as a rule are within you, your nature, your inclinations, the desires of your life that have been inherited by you from many generations.* The way you are going is intended to reach the point where the kingdom and the dominion and the greatness of the kingdom under the whole heaven is to be yours; and if you have evils in your heart, you cannot

*Some will understand from this that we do not recognize the fact that there are conscious entities that are adverse to us, but this we do fully recognize and we also recognize that it requires great care and zeal to overcome them, but there must be a door of sympathy, a likeness in some particular in the individual to the qualities of those entities, in order for them to enter. Therefore when one has overcome self he will have overcome all these dark forces in the invisible world, at least he will have shut them out so that they can no more enter.

receive that kingdom, if you should receive it, you would do evil and not good; therefore he that rules the world will see to it that the power to do evil is not in possession of those who have evil in their hearts.

Thus every step of your life from the time you receive the consciousness of your acceptance of God, will be a consciousness that you are but a neophyte under trial, to see whether righteousness, goodness, honesty and devotion shall dominate your life, or whether selfishness and desire for power shall dominate you. If selfishness and desire for power dominate you, you will be cast into darkness and death to rise no more in this incarnation. If righteousness and peace and unselfishness dominate your life, then will you find your place in the great Body that is to be organized and become the savior of the world.

The nearer you get to that ultimate, to the door of that wondrous temple that God is to erect upon earth, the fiercer will be the combat, the more dangerous the temptations and delusions. Not that they necessarily arise from something without yourself, but as you approach the place where the dominion is to be given you, the light of the divine mind and purpose shines in upon your consciousness and you are made conscious of wonderful things, wonderful, beyond anything that you have ever known, grand, beyond anything you have ever conceived of; and it is so human, as soon as those grandeurs are seen and grasped by the mind, to lose sight of everything else and even to ignore the very teachings, the instructions and the instructor that have led you thus far.

And because you feel these great things, and because you have for years been developing a power of will, having taken that name and said, "I WILL BE WHAT I WILL TO BE," therefore you have a will that has become almost irresistible, almost Godlike. Thus when you see these great things, see how they may be attained, how difficult it is for you to listen to the

word, "Wait, be patient, follow the inner voice, be still—and know God."

How can I be still when the world is rasping upon every nerve of my being, when before me I see the glory of the Divine Presence, glory, joy and peace, transcending the human imagination? How can I help but let go of everything else and reach out and grasp that which appears to be the instrumentality by which I may attain these glories?

Alas! every one who thus lets go of the Spirit that has led him up to that point, every one who ceases to be still and to follow the still, small voice that speaks in the soul, and with the power of his own will reaches out and determines to grasp the glories he sees before him, must inevitably fall into the abyss. Fall, fall, fall—that awful word, and in some cases it fails to express what obtains for some who have reached this point, who have that awful determination and selfhood which is purely human, that brooks no failure, that will have what they will to have, who have forgotten God, and self rises up and behold there is created a devil in them, almost equal to the devil that has been brought to the world thru the Christian misconception; they become fallen angels that go forth to do evil the rest of their lives.

Remember, dear friends, that we desire by this thought to caution you as you near the great door; for the nearer you approach, the more perfectly the light of the Divine Mind shines upon you, the more you need the absolute guidance of those who have been sent before you, of those who have guided you thus far, for then is the time above all others that you must obtain knowledge that is not in yourself, that is not in your reach only by patient, quiet, strenuous labor, a knowledge that you cannot obtain thus only by those who have past on before you and who know the pitfalls and the dangers and are able to chide, to restrain, to guide your thoughts and aspirations. In short, you must, if you pass this narrow and

dangerous passage, place your hand, symbolically speaking, into the hand of him who has led you thus far and you must have the two witnesses, one in the spirit and one in the flesh, to lead you across that very dangerous cavern and to present you at the door of the holy temple of God.

This temple is not a myth, it is not a mere symbol, but it is a grand reality transcending anything you can imagine. If you are thus a little child in your own esteem, so that you can be led quietly and patiently, step by step, notwithstanding all the grandeur you see before you and apparently attainable by you, then will you be enabled and caused to attain all those glories and grandeurs that God has in store for you.

No wonder that the great Master, Jesus, said, "Except ye turn and become as little children, ye shall in NO WISE enter into the kingdom of heaven." Oh, how many of our best, of our most zealous students, have gotten almost to the door and have failed! Some have fallen and lost the body, others have fallen and kept the body, but they who have lost the body are the favored ones. They who have kept the body, woe, woe, woe unto them, for the failure in every instance is due to self-will, rebellion. It is due to that same principle that rules in the lower animal, carried up into the higher intellectual, that causes animals to fight over a piece of meat and to destroy their fellows in order to get food for themselves.

Upon this thought we ask you to think deeply. We shall not attempt to carry it out for you, but know this, that God is, and that God is loving, wise, tender in all his mercies and would save you from every evil possible in order that you may attain, but so long as those selfish evils are within you and are capable of being aroused when you see the grandeur and glory around you, so long are you unfit to attain, so long are you in a condition that were you to attain those glories, those wondrous powers, you would do as the world has done in the past, you would distort them, pervert them to your own selfish purposes

and thereby become a devil, a destroyer, and not a builder of God's kingdom on earth.

Therefore thru God's mercy, love and wisdom it is made impossible for you to attain that dominion in that glorious kingdom until you are divested of everything that would destroy, pervert or transform good into evil; divested of everything that prevents your being not only in the image but like God.

In the old mystic orders, even among the Christian mystics, the wise discovered this narrow passage that we have just been describing, therefore they would not be responsible for leading a neophyte along this narrow way without binding him with the most solemn obligation always to be absolutely obedient to the master set over him. That Master who was set over him to guide him was a man in the body, and if he was a true Master, it was his business to keep the eye of the neophyte ever upon God, and when he turned to the right hand or to the left, not only would the spirit of God from the invisible side be there to chide and to say, "this is the way, walk ye in it," but there would be one in the body to repeat the same words, for the Lord Jesus said, "At the mouth of two or three witnesses every word may be established." And unless you have in this most important period the two witnesses, you will certainly be deceived and fall, for consider the words of him that knew: "Narrow is the gate, and straitened the way, that leadeth unto life, and few they be that find it," none but the willing and obedient.

May God grant wisdom and power that his kingdom may have a standing on earth in the closing period of this dispensation.

"OFTENTIMES it is not so much the greatness of thy trouble as the littleness of thy spirit that makes thee complain."—
JEREMY TAYLOR.

THE BODY, THE EGO, THE SOUL

By EZRA

THE body is the registry of all impressions derived from external experience and sensation. We retain knowledge gleaned from experience and impressions stored up in the brain and memory, to enable the soul, the interior man, to set in order, to refine and spiritualize the varying ideas for the purpose of its own growth and development. Man may be said to live on three planes at the same time. As the organs of the body absorb from the food the elements necessary for physical growth, so the brain receives into its structural tissue those impressions received from the external world thru the senses, thru the spoken word, thru the physical contact with fellowman, and registers all these in the memory ; at the same time the soul, interior to all that is manifest, feeling the need of expansion, of a wider concept of life, and being guided always by the spirit, descends into the memory, lays bare its accumulation of good and evil, and takes therefrom those things necessary to its further growth into the image and likeness of its Creator.

It follows then that man, if he would place himself in his true sphere and attain, as was primordially ordained, to the stature of Divine Sonship, must take control of all forms of consciousness below the soul-consciousness and not allow his will to be swayed one iota ; neither by the exaggerated demands of the physical appetite, nor by the conceit of precocious intellect, which in its all too eager attempts at acquiring knowledge, is deceived thru accepting as true and final, impressions received thru the external senses. For in proportion to his yielding to the impulses for food beyond the normal need, and

in proportion to his random, speculative and unmethodical ways of seeking knowledge, so is the light of the soul-consciousness displaced from its seat in the reasoning and intuitive faculties; and the Spirit finding its abode usurped by the consciousness of the flesh, departs from the inharmonious environment and delivers up the consciousness to the fermenting principles of agitation and unrest until the assortment of impressions has become condensed into a semblance of order and form. The ego-consciousness, in its efforts to rear a structure of belief, is deceived in turn by plausible half-truths, or supernatural vagaries, as its conclusions are drawn from the purely external physical currents of the earth-mind, unlighted by intuition and unattended by the Divine guidance, which is obtained only thru entire openness and passivity to the Divine Will with a sincere desire to live in harmony with its promptings.

In all true growth is comprehended a use or purpose for the mature product. To live then with a purpose, to sanctify and polarize that purpose by uniting it with the purpose of God in his creation, is the fixed goal of the life of man upon earth, and man must recognize this and live in perfect harmony with his nature. "There is a natural body, and there is a spiritual body. Howbeit, that was not first which is spiritual, but that which is natural, and afterward that which is spiritual" (1 Cor. xv. 44-46). True soul-growth then would include first of all a normal, sane, reasonable care of the body, with perfect command and conservation of the life produced by it. Then a natural, methodical, reasoning mind, which receiving impressions thru the sight, hearing and other senses, holds them in abeyance, subject to be past upon by a mind that is free to accept or reject, always deciding as to their fitness or use in the furtherance of life's purpose. All mental functioning therefore which has been built up with a view to right use, reason, and legitimate purpose is so much fertile seed which deposited in the memory is subject to the needs of the patient

and faithful Builder in the soul-consciousness, the Kingdom of Heaven within us, in which the Spirit of God is rejoiced to find expression. For nothing, absolutely nothing that this world can bring to us, can for one moment compare with the reward of a virtuous life, of Christian life and service, and so long as we seek to know and live the truth, so long will our life be filled with the abundance of God's love and power.

"I am the way, the truth, and the life."

"I am come that they might have life, and that they might have it more abundantly."

"I am the resurrection and the life, and whosoever believeth on me, tho he were dead, yet shall he live; he that liveth and believeth in me shall never die" (John xi. 25, 26).

May the beauty and transcendent purity of that Infinite Mind and Love illuminate our pathway and guide us into life eternal with the Father.

WHY DO WE SORROW SORE?

By A. E. ROBINSON

"WHY do we sorrow sore because the sun
That cheered the day hath set behind the hill?
The night comes on apace, the light is gone;
The heart so light at morn lies sad and still.

The sun sets not. 'Tis we that turn away
And hide ourselves within our shadow deep;
And then because we miss the light of day,
We idly sit within the shade and weep.

Keep thou thy face set toward the realms of day,
Thy heart unto the Son of Righteousness;
Then every shadow vanishes away,
And life becomes a dream of happiness."

THE TWO EXTREMES OF BEING

By H. E. BUTLER

It is with difficulty that one who begins to live this high and holy life can understand the real method of life requisite to maintain. For instance, "God is love." "The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance: against such there is no law" (Gal. v. 22, 23). The imbuing of an individual with these qualities would seem to make him negative, retiring, unobtrusive, even lacking the ability to will and to do according to his highest light. It seems to abrogate all that is embodied in the name YAHVEH, "I will be what I will to be." How can we harmonize this? Thus: Love is life in motion; love is the cause of mind, but the will is the right hand of power by which that mind finds expression, by which mind becomes the overcomer. Therefore the true neophyte, the true Christian, embodies all these principles of meekness, *et cetera*, just quoted, but along with these he embodies the divine will to be and to do.

Did it ever enter the mind of the reader that love is the most terrible, the most irresistible will-power in the world? For instance, a mother loves her offspring, let that mother be human or animal, and to what terrible extremes will that mother go to protect her offspring. Therefore it will be found by those who think earnestly and deeply on this subject that the divine attributes embodying love, meekness, kindness, gentleness, *et cetera*, must have a standing, must be preserved, must be protected, must be able to exist without interruption, and that infinite will to be that which you will to be, to be the expression of love, meekness, gentleness, kindness, longsuffering, must be called into activity. Thus it makes of an individual the embodiment of these divine attributes, but as such he must

be like a rock or a piece of steel. He is what he is, and he must not allow himself to be anything else. To maintain his own integrity, to be that which he wills to be, requires him to be as a rock or as a piece of steel, able to resist outside pressure, rather, able to continue to be his real self, so that no outside, adverse, destroying influence can make him anything but what he is.

THE VOICE OF THE SPIRIT

By JOHN FLEMING POGUE

THE Spirit doth speak thru deeds, not creeds ;
Thru ways that are simple and true.
The life of the Spirit is to meet man's needs,
And to teach thru the thoughts that we *do*.
'Tis not of the teaching, nor of the thing taught,
That men are made better or strong—
Thru the deeds that are done and the acts that are wrought,
The world's progress is helped along.
Then learn of the Spirit *to do*, not talk—
To act out the thoughts that you think,
Lo, the wraiths of the angels beside men walk
Yet no word 'tween the two spans the brink.
In silence they tread and in silence they teach,
But blest is the Presence that's there ;
And fortunate he who thru silence doth reach,
And touch of their raiment most fair.
For fair is the raiment and fair are the forms,
Beside us in silence do walk—
And Oh ! how they blush for the foolish alarms,
And the nonsense and filth that men talk.
So speak to the Spirit that walks by your side,
And ask of the Spirit, I say—
Yea, the Spirit stands ready to help you and guide,
Then act and abide by its way.

THE ATTENTIVE EAR

By ENOCH PENN

Doth not the ear try words?—Job xii. 11.

He that refuseth instruction despiseth his own soul.—Prov. xv. 32.

FEW there are who fully realize the value of "the attentive ear," that is, of being a good listener. It is often said that "If a thing is worth doing at all, it is worth doing well." Be that as it may, we feel that we may say with equal emphasis, "If a thing is worth listening to at all, it is worth listening to attentively." Few people are good listeners, and as a result, the instructive tongue speaks often in vain.

If we consider carefully how we listen to those things which are spoken to us, especially by way of warning or suggestion or reproof, we shall observe that instead of listening carefully to catch the thought expressed we very frequently, especially those born in the sign Sagittarius (Nov. 22 to Dec. 21), find that we ignore to a very great extent what is being said and listen instead to our own thoughts. How many times we are quoted as having said so and so, when such a thought had never entered our mind, all because when we spoke the supposed-to-be listener was listening not to what we were saying but to what he was thinking, or if indeed he was listening to the words spoken it was with a mind so biased in other directions that the thought intended to be conveyed was so colored or distorted that to all intents and purposes it was not conveyed. The true listener permits the thought in the mind of the speaker to take form in his own mind; then after consideration, accepts or rejects it as judgment dictates.

In ordinary life it may matter but little if one never learns to listen well, never learns to catch the thought of the speaker,

but it is a matter of great importance when one enters the "narrow way"—begins to live the regenerate life. It is said that when the Sphinx of Egypt demanded of any one the fatal question "What is life?" if the proper answer was not forthcoming, death followed. When one attempts to live the regenerate life he does not advance very far before it is impossible for him to return to old conditions even should he turn back and attempt to. The die being cast there is left the choice to go on or to perish. (See Matt. xii. 43-45.)

In living the regenerate life we soon find that "we wrestle not against flesh and blood" but against spiritual intelligences, which impel to all extremes of thought and action, and as well, the forces of nature, which impel to generation. All these working together, aided by habits, place the neophyte in a position of peril the gravity of which few realize.

Even tho surrounded by those who know and who desire to impart their knowledge to him, if the neophyte has not developed the listening ear, they can be of little assistance to him. We know personally a number who attempted to walk the way of life and reached that point where they had aroused to active enmity those dark intelligences who dwell just beyond the border, "wicked spirits in the heavens," (Eph. vi. 12. marginal reading.); they had not developed the listening ear, had not learned the wisdom of heeding the warnings of those who knew; to-day, in their graves, they await the time of their "standing again."

Another point to be considered is, not only will the one who does not learn to listen well, fail to learn rapidly and thus avoid many annoyances and much suffering, not only does one here and there lose his life, but if by faithful endeavor in all other directions, the neophyte is enabled still to press on even to the point where human teachers can avail but little, yet the danger is still grave, is indeed intensified. Because of God's love for his children his angels watch over and minister to them,

especially to those who walk the way of life. "Are they not all ministering spirits?" Ever and anon these angel watchers come near and impress the mind with warnings or cautions or suggestions as the case demands. "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn [from the path] to the right hand, and when ye turn to the left" (Isa. xxx. 21). These teachers may even appear and speak plain words of direction. "Thine eyes shall see thy teachers" (Isa. xxx. 20). Will these angel teachers come to speak to one who has not learned to hear? If at this stage of the journey one has not learned to hear, the hope of attaining the ultimate is vain. "Behold I send my angel before thy face, beware of him, obey his voice, provoke him not, for he will not forgive your transgressions, for my name is in him."

In this thought of angel guides there is the gravest danger. If one has not developed a listening ear, when he does listen to instruction, especially voices from beyond the veil, he usually lacks the ability to discern if the instruction be good or bad. When thru the regeneration, the faculties of the soul awake and one begins to hear the voices on the soul side, if he cannot see the one who speaks, and has not learned to "try the spirits, whether they are of God" (1. John iv. 1.), that is, prove if they are truthful or not, even as one would prove a man to be truthful or a liar, the danger of being led astray is increased. Too often the careless listener will give heed to "seducing spirits," (1. Tim. iv 1.), and there are so many of them, that will lead their unhappy victim into some by-path, step by step away from the path of life into black darkness, worse than death (Matt. xx. 11).

THE MEDIATOR

By ALEXANDER MCINNES (London)

IN acquiring the rudiments of knowledge, an instructor, or a text book, or both, are essential. Electricity establishes telegraphic or telephonic communication between distant friends. Steam or electricity conveys our persons to the people we wish to visit bodily. A mutual friend introduces strangers. A peacemaker reconciles those that are estranged. All these are media, or mediators. Without them life, as it is to-day, would be impossible. In very truth, thruout the whole realm of "cognizance" it is imperative. Even our five senses are simply media thru which the occupant of a body receives or conveys information.

During millenniums men have been seeking to find and to know God. Altho some gained deep knowledge in this respect, the Lord said, "Truly, I say unto you, among all who are born of woman there has not arisen a greater than John the Baptist. Yet, he who is but little in the kingdom of heaven is greater than he." (Matt. xi. 11.)

This, altho the Christ always existed. He was with God in the beginning. He made all things. (John i. 1-5.)

For there is *one* God and *one* Mediator between God and men, the man Jesus Christ. This is a most important point.

Many eulogize the Christ and speak disparagingly of Jesus. I am not speaking of the 140 pounds more or less of material, altho it too must have been a most important factor, but of the man Jesus. Let me attempt to make the position clear.

Electricity was always on the earth, tho multitudes did not know it. Yet it was not available as a medium and for locomotion, lighting or cooking until means for focalizing or utiliz-

ing it were devised. The Christ was always here on earth, but until the perfect man Jesus was available to concentrate, focalize and manifest the Christ, the Christ was not available for the purposes of man. Even the man Jesus, must have been a highly developed soul. Special preparations were made for his advent. And when the Christ fully manifested in Jesus all the lower occult forces mustered their powers against him. It was the man Jesus that gave his life for the life of the world. It was the man Jesus that thus became the Savior of the world. All honor, all gratitude, all love to him who died, that we might live. If I might attempt another simile: As a wheel is of use only when it has an axle, so the Christ was not available until Jesus became the center or axle of manifestation.

There are so many by-paths which mislead, that one is glad to avail one's self of the Scriptures wherein are recorded the wisdom of the ancient holy men. And the truth of the Bible is testified to by the Spirit of God in us. It seems to me that Jesus Christ, perfect man and true God, is the one and only mediator between God and man. That apart from him there is no salvation.

The Christ can prepare us and our body too, as he did for Jesus. So that individually we may be perfect men, like he was. Then the call comes to us to be perfect as our Father in heaven is perfect. Just in the degree that we permit the Christ in us to direct our whole being, to this degree shall we be perfect as God is perfect. Of ourselves we can do nothing; but all things are possible by the power of the Christ, Jesus Christ the one mediator.

As well sit in a vehicle that has no motor power and expect to arrive at our destination; as well speak thru a telephone that has no connections, as to attempt to reach God otherwise than thru the Christ. "I am *the way, the truth and the life.*" "I am *the door of the sheepfold.*" "Those who enter any other way are thieves and robbers."

In wireless telegraphy the receiving and transmitting instru-

ments must be tuned to the same key. The Lord Christ can attune us to the harmony of heaven. It takes enormous power and blinding flashes of electricity to signal across the Atlantic. The power of the indwelling Christ alone can bear us thru the "dark belt" in safety, to the light of God's presence.

Let us beware of trusting in our own strength. We can build only on sand, as it were. There must be a mediator. There must be communication established between God and us. And I submit that the one mediator is the Christ, as manifested in Jesus, and attested in Holy Writ.

BOOK REVIEWS

THE RAVEN'S LEAF, by "Aeona." A book of poems; 168 pp., cloth. Price \$1.25. Address Mrs. Allie I. Lucas, 1791 Greenwich St., San Francisco, Cal. All is not poetry that rhymes, and the poetry that does "rhyme" is the least of poetry. An orderly and virtuous mind, having a check-rein upon superfluity of language, causes thought to hum, so to say, from its confine of words; it is dynamic and loved, because the flow of life, controlled.

In its preface the editor of the book says: "To the lover of the Occult and especially to the disciple of Esoteric Christianity, the verses of "Aeona" will be interesting and will require several perusals to gather their full mystical meanings—for they stand in a class by themselves." Indeed they do stand in a class by themselves for the expression is not polished, the style is rugged, and irregular, but the thought is ennobling. We quote the following from one of her poems.

• • • • •

Is it idle to think, to pray, to exhort?
Should we all band together his schemes to abort?
In vain do we organize, vainly do work!
Where the willing can't vote and the Churchman shirk;
Having millions of members, are resting their cause
On the labor and business world making our laws;
Shall the people awake and respond with a will—
When our rivers and streams are running up hill?

• • • • •

As its blood mounting higher brings growth to the vine,
 So the soul is expanding—greeted LOVE Divine,
 To our being flows from the Great CENTRAL Sun,
 To quicken His germs ere the race be run:
 Now the tree—generation, felt wintry blast,
 Sent downward its streams for a seed-time past!
 Must upward direct them that fig leaves may grow
 For the "healing of nations" from death below.

This lesson our Savior strove then to impart;
 But the World must experience "change of Heart"
 And the currents of life be running up hill—
 Ere the temperance cause can prophecy fill;
 Who will dedicate talents and with us rejoice,
 That Reform raised a glad "California Voice"?
 Who will set up the shout, oh! Gabriel, blow!
 While the "spots on the sun" light signals, we know?

SOUL-CULTURE, Scientific Prayer, Religion, Theology, by A. A. Lindsay, M. D., is a booklet of 60 pp., beautifully bound in leather. Price 75 cents. Lindsay Pub. Co., Selling-Hirsch Bldg., Portland, Oregon.

OUR INVISIBLE SUPPLY: How To Obtain, by Frances Larimer Warner. 194 pp., in green cloth, title in white ink. Price \$1.10 postpaid. Roger Brothers, 429. 6th Ave., New York City.

THE DORE LECTURES, by T. Troward, being Sunday Addresses at The Doré Gallery London. 109 pp., paper, price 54 cents postpaid. Roger Brothers, 429 6th Ave., New York City.

THE DOORS OF LIFE, or Little Studies in Self-Healing. By Walter DeVoe. 12mo. Cloth. Price \$1.00 net. Funk & Wagnalls Company, New York.

In his preface Mr. DeVoe, who is well known as an author of optimistic literature, says experience has taught him that "the words contained in this little book are vital words, charged with healing potency for every receptive mind." While he is aware that, to the critical intellect, they may mean little or nothing, yet, "to the soul for whom alone they were written they will prove veritable keys to the doors of life." Mr. DeVoe for many years has written and published books of the uplifting kind which have enjoyed great popularity.

We commend Dr. DeVoe's new book to those not already having his "Healing Currents From the Battery of Life:" This latter appears to embrace the former.

EDITORIAL

THE BRITISH ESOTERIC SOCIETY meets every Wednesday (except the first Wednesday of each month) at 8 p. m. in the LECTURE ROOM of BATTERSEA PUBLIC LIBRARY, LAVENDAR HILL, CLAPHAM JUNCTION, London, S. W. Papers, Lectures and Discussions on relevant subjects. All those interested, of either sex, are invited. No collection.

When it is noon at Washington, (sun-time), it is the following time at the places named :

Bombay, India,	10.00 p. m.	Mobile, Ala.,	11.16 a. m.
London, England,	5.08 p. m.	Memphis, Tenn.,	11.08 a. m.
Liverpool, England,	5.04 p. m.	St. Louis, Mo.,	11.07 a. m.
Glasgow, Scotland,	4.51 p. m.	Vicksburg, Miss.,	11.05 a. m.
Bangor, Maine,	12.33 p. m.	Little Rock, Ark.,	10.59 a. m.
Boston, Mass.,	12.26 p. m.	Minneapolis, Minn.	10.55 a. m.
Concord, N. H.,	12.22 p. m.	Des Moines, Iowa,	10.53 a. m.
Montpelier, Vt.,	12.18 p. m.	Topeka, Kan.,	10.45 a. m.
New Haven, Conn.,	12.17 p. m.	Omaha, Neb.,	10.44 a. m.
New York, N. Y.,	12.12 p. m.	Austin, Texas,	10.39 a. m.
Philadelphia, Pa.,	12.07 p. m.	Cheyenne, Wyo.,	10.09 a. m.
Richmond, Va.,	11.58 a. m.	Denver, Colo.,	10.08 a. m.
Wilmington, N. C.,	11.56 a. m.	Santa Fe, N. M.,	10.04 a. m.
Wheeling, W. Va.,	11.46 a. m.	Salt Lake, Utah,	9.41 a. m.
Columbia, S. C.,	11.44 a. m.	Helena, Mont.,	9.40 a. m.
Columbus, Ohio,	11.36 a. m.	Prescott, Ariz.,	9.38 a. m.
Atlanta, Ga.,	11.31 a. m.	Carson City, Nev.,	9.10 a. m.
Louisville Ky.,	11.25 a. m.	Seattle, Wash.,	8.58 a. m.
Indianapolis, Ind.,	11.23 a. m.	Portland, Ore.,	8.57 a. m.
Chicago, Ill.,	11.17 a. m.	San Francisco, Cal.,	8.57 a. m.
Milwaukee, Wis.,	11.16 a. m.	Brisbane, Australia,	3.20 a. m.

Time of Cusp Transits.				
Washington, D. C., December, 1909.				
Body	Enters	day	h.	m.
☉	♈	1	3	8 a. m.
"	♏	3	11	44 a. m.
"	♊	5	11	22 p. m.
"	♌	8	0	8 p. m.
"	♍	10	11	53 p. m.
"	♎	13	9	22 a. m.
"	♐	15	4	30 p. m.
"	♑	17	9	39 p. m.
"	♒	20	1	16 a. m.
"	♓	22	3	49 a. m.
"	♈	24	5	56 a. m.
"	♏	26	8	37 a. m.
"	♊	28	1	9 p. m.
"	♌	30	8	41 p. m.
☽	♎	22	6	12 a. m.
♀	♌	4	8	9 a. m.
"	♍	23	1	24 a. m.
♁	♏	10	3	12 a. m.
"	♊	20	6	21 a. m.
"	♏	28	7	16 p. m.
On Dec. 1, ☿, ♃, ♅ and ♄ are situated as follows :				
☿	♌	11°	31'	2"
♃	♒	0	35	42
♅	♊	21	27	48
♄	♏	20	41	44

BIBLE REVIEW

Vol. VIII.

JANUARY, 1910

No. 4

A TIME OF TROUBLE

By H. E. BUTLER

Therefore rejoice, O heavens, and ye that dwell in them. Woe for the earth and for the sea: because the devil is gone down unto you, having great wrath, knowing that he hath but a short time.—Rev. xii. 12.

FOR a long time the minds of the thinkers have been dwelling upon the subject of the two great forces, good and evil, God and Devil, and many have come to the conclusion, first, that there is no Devil, and second, that there is no evil. But if there is no evil, then there is no good, for the one is the opposite pole of the other. Good is that which does good in view of our purpose, and evil is that which does evil because it thwarts and hinders us in our purpose.

As there was a purpose in the creation of the world and a Mind that exprest that purpose, which became the laws governing our planet, and if that Divine Purpose is absolute, then that which is the antithesis of it must also be absolute. If one pole of a magnet is an absolute reality, the other pole must of necessity be as much of a reality, and if there are intelligences from the spirit-side of life that are working toward the fulfilling and the carrying forward of the Divine Purpose, making man in the image and likeness of God, then there are just as certainly evil influences, intelligences, that are working

with the perverse mind of man to carry out his purpose regardless of the Divine Purpose. And if there are such evil influences or spirits, then these are devils or adversaries.

All men who have lived the true life and have gained some knowledge of the invisible world, have come to know as certainly that there are devils or evil influences on the invisible side of life as they know that there are spiritual and divine influences.

We shall not here attempt to explain why there are these two forces working; at this time it is enough to say that if there were no darkness there would be no light; if there were no adversaries to conquer, there would be no "overcomers," no strength in man to control conditions.

In the book from which we have taken our text there is brought to light a time in the history of the development of the race when all old things must pass away, and all things must be made new. The book of the Revelation, we are told, is the revelation of Jesus Christ, not about him. It is the revelation that he gave to John of his second coming, or, in perhaps more modern language, it is the revelation of the time when Christ by his spirit is finally to take dominion over all the earth, and there is brought to our mind by this revelation the fact that when this time has arrived, there will be wondrous adversaries such as the world has never known, and these adversaries will find expression in part thru men. organized bodies of men, who will make the most desperate efforts to carry out their own will regardless of any counsel of the will of God, and we believe there is no history of a time when this was so perfectly fulfilled as it is at the present time.

If we should attempt to examine a few of the conditions that now exist, we should fall far short of comprehending the vast amount of selfish organized power that is working in the government, as well as in the social and the domestic life. But every one knows that the great struggle thru which the

Catholic Church has past in other nations, has arisen because of its interference with the political affairs of those nations, because of its efforts to make laws to coerce the people to do what it deems to be right. At the present time it is not only the Catholic Church, but all churches in general; all classes of Protestant Churches are uniting, as it has been announced by certain leaders of this great church union, for the purpose of controlling the politics of the country. And what does this mean? We have only to look around us at the present time to see manifestations of its meaning. It means a condition wherein the church authorities are enabled to execute an assumed *jus purum* over the life and habits of all the people to coerce them into the methods of life that they deem to be right, and from their external, animal sensibilities they are disposed not to convert men to righteousness and Godlikeness but to force them into their own likeness.

This means the abrogation of law, the oppression of the people, the compression of the masses into a form of life which the church deems to be in accordance with the law of right, but as "the devil is gone down unto you, having great wrath," the church is already deceived to the extent that the majority of our ministers and college professors actually disbelieve in the existence of God. They deny the truth and validity of the Scriptures; they even deny the probability of the existence of the man Jesus, the Christ; they deny every manifestation of God thru his people and attempt to build a theory of their own; they attack the sacred relations of marriage and advocate "trial marriages." When you take from the ministers and from the church Jesus, the Christ, his resurrection from the dead, his ascension on high, and all the great underlying facts of spiritual manifestation, there is nothing left for them to teach but that which their own animal mentality dictates as morals, which in many cases are "immorals." They know no law of right but the gratification of their own sensuous desires,

and this unwittingly the church is endeavoring to force upon all men. This condition excludes from public view the knowledge of truth in all its varied forms, the teachings of righteousness and of the methods by which man may come into divine order and harmony, because all these methods are contrary to their belief; and because they are contrary to their belief they have already laid hold upon the main institution for the circulation of these truth, namely, the Post Office Department, and they are ignoring all law of justice and denying the right of many of those who differ with them to send out their teachings thru the mails. They little know that they are obeying the impulse of invisible and evil forces that have come down to earth with the full intent to subvert and prevent, if possible, the incoming of the kingdom of God.

It has long been believed by thoughtful and spiritually minded men and women that the United States is especially chosen of the Lord to be the place where the kingdom of God shall first be established, and because of this the dark and adverse forces have been, and still are, especially concentrating upon this nation.

It is needless for us to speak of the teachings that go forth from our leading colleges. It is enough to call attention to some articles called "The Blasting of the Rock of Ages," that have been running thru a leading magazine. But these are only the beginning, the rumbling of thunder in the distance, that betokens a storm imminent, and as there is always a great calm preceding every great storm, so now there is a calm, not a calm of spiritual confidence, but a calm of stupor thrown upon the minds of all classes, a lethargy that makes men incapable of thinking, a stupor that blinds the mental vision, so that men can see nothing but that which they are immediately engaged, and unless that in which they are engaged relates to the carrying forward of the perverse conditions that are making such enormous strides among us, they

are incapable of discerning anything. We believe that it will be found by those who are seeking God with all the heart that this stupor and oppression are becoming almost unbearable. When one tries to think upon these great subjects of the kingdom of God and his righteousness, there is a consciousness of being tired, of a great weight to lift, which one feels himself almost incapable of lifting.

We seem to be rapidly approaching the condition symbolized by Israel's departure from Egypt, a darkness so great that it could be felt, and as the adversary has come down to earth to bring darkness and obscurity even now the darkness upon the minds of men is so great that it is felt by all. The things that we used to do and accomplish a few years ago it seems to be next to impossible to accomplish at the present time. Many of the most devout and earnest students of righteousness have express the feeling that they can only stand still and wait. This is our safety in this time of darkness and oppression. Let every one who loves righteousness and who is seeking the kingdom of God, fix his mind firmly upon his purpose, hold steadfastly to that purpose and to his own mental state. You may even see times when you cannot think, but if your mind is fixed upon your purpose, upon your covenant relation with God, you can keep the mind centered on that Divine Intelligence, if you can concentrate your mind sufficiently only to enable you to repeat mentally over and over again the name YAHVEH, the expression of the Divine Will, the will that rules the universe. As we are told, "The name YAHVEH [the will of the Father] is a strong tower, the righteous runneth into it, and is safe."

In this time of great adversity, which we fear we may expect to increase in power, remember the strong tower that no force on the earth or under the earth can invade, namely, the name YAHVEH, the will of God. By the will, the word of God, the worlds were made and all things in them. Therefore

there is no power in existence that is not derived from that will, from that name, and all you who abide in confidence in that name, you who have confidence in the will of the everlasting Father, no power can disturb; you may rest in peace, notwithstanding the body may be so bombarded by psychic forces from without and from the invisible side of life, that it may be in a state of stupor, yet deep down within the soul there is a consciousness that is able to hold firmly to that mind and will, to the name YAHVEH, to abide steadfastly in that strong tower and never to fear, knowing that he that is with you is more than all they that can be against you. The ignorant and dark forces may think to destroy and to disturb you, but if you abide in him and his word abides in you, then you are in the "rock of ages" and no power is sufficient to invade it.

There is no doubt in our mind that the time has come when God will fulfil his word when he said that he would destroy them that corrupt the earth (Rev. xi. 18). And what is it in its basic and germinal principle that corrupts the earth? And what is it in its basic and germinal principle that will establish righteousness, peace, joy and harmony upon the earth? Let us answer the second question first:

We are repeatedly told in the Scriptures that God is love, and we believe that every one who has had a spiritual experience has learned that this is true. Love first arises in confidence. Men and women first have confidence in each other and that confidence begets love. Love is the extreme of confidence. As the Apostle defines it, "love beareth all things, believeth all things, love never faileth." Love is life in motion; love is life itself, and if the time ever comes when men love one another, then they will do to each other as they would have others do to them. Then the opposite of love, which is the answer to our first question, will have past away, that which in its basic or germinal principle corrupts the earth, which is lack of confidence, self-assertion, the opposite of love, selfish-

ness, the destruction of others for the preservation of self. Jealousy, hatred, passions of the most vicious character arise in the absence of love.

Thus the world has past thru the long dark age of struggle. Men have been coworkers in that great struggle; they have ever been and still are like two dogs that meet on the street: one growls at the other and the other responds with a growl, which means a struggle, a fight. So with men; their selfishness, their greed, their lack of love, cause them on the approach of another to growl, to express some ugly word, which excites the other to combat as the result. Thus the world is plunged in constant struggle and turmoil; love has been rejected and past away to the extent that there are many strong men in the business world who will tell you scornfully that there is no such thing as love, that it is a mere childish sentiment, that it does not exist. This is the destroyer, this is the source of all chaos, distortion and corruption that now oppress the people. It is the exact antithesis of life. When Divine Love can find a home in the hearts of a few people, then those few can readily unite as one, and that love will become a power that will dominate a thousand, even tens of thousands.

Wherever there is a little band that truly love God and righteousness, they will love each other; for as the Apostle says, "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen" (1. John iv. 20). And in that divine love is almighty power. As the Apostle further says, "He that abideth in love abideth in God, and God in him." And if the little company dwells in God and God dwells in them, then the power of God will be in them and there is no other power on earth or heaven but God-power, therefore they will have dominion and one of them will be equal to a thousand of those who are adverse to righteousness and peace.

The hope for the world at the present time is to gather together a little band of those who dwell in love and consequently dwell in God and God in them—not that which the world calls love, which is merely passion, but the opposite, the love that is of God, that is of the angel-world, that is pure as God is pure, as free from the old serpent passion as he who created the world.

We repeat that our hope for the time to come, for the kingdom of God upon earth, rests in our hope of bringing together a body of people, great or small, who truly love God, for they truly love each other and their kingdom will be a kingdom of love, and God in all his majesty, power and glory will be in each, and tho there may be but two or three, the kingdom of God will be established in them and with them wherever they are.

I SEE possibilities for the soul which I despair of ever finding figures of speech to describe. But I am going to attempt to convey to you an idea I have concerning the increasing deliverance of the soul from the belief in its material limitations.

The idea reminds me of Emerson's phrase, "The flying goal." It seems to me that in these "modern days" the soul is about to take an unusual flight. I can compare it to nothing better than the wild goose that lifts himself up from the chill water of a northern lake and takes his flight to the sunny South. The soul is about to fly over all materiality to its sunny home in eternity, as the goose flies high over city, country, lakes, trees and mountains, journeying in an undeviating line to its destination, hampered by nothing but the helpful resistance of the air.

Oh, this pluming of the soul's wings for a flight eternal offers a prospect most glorious!—*The Individualist*.

REINCARNATION PERIODS

By HENRY PROCTOR, M. R. A. S., F. R. S. L.

MOST of the objections raised to the doctrine of reincarnation arise from pure ignorance of the subject. Many people have seen reference made to it as a heathen notion, and they think that it necessarily infers the passing of human beings into the bodies of animals, which no intelligent advocate of the doctrine to-day assumes for a moment.

Then again, many are entirely ignorant of that part of the teaching which has regard to

THE DISCARNATE STATE

between one incarnation and another. Thus, there has been built up in the mind of western people a wall of prejudice against what we may term a key-truth which unlocks, when rightly understood, nearly all the mysteries which perplex every thoughtful student of Nature to-day. For it goes far to account for the differences of station into which men are born and why one is richly-endowed, and another born to a life of struggle and poverty.

Instead of looking around on a topsy-turvy, haphazard sort of world, we begin to discern

ABSOLUTE INERRANT JUSTICE

everywhere holding the balance. So that every man is but reaping that which he sowed, and is always, whether incarnate or discarnate, being disciplined for his own good. And when our eyes are opened we can see it plainly in that Grand Old Book which is so revered by every follower of Christ. Long ago Dean Farrar taught that the "*αιωνιον κολασιν*" (*aionion kolasin*) of Scripture meant

AGE-LONG DISCIPLINE

not an eternal hopeless punishment, which no man could be found vile enough to inflict, if he had the power, much less a merciful and just God. But he did not explain what became of the soul when released from prison, when the "uttermost farthing" had been paid. But this teaching of reincarnation explains in a logical way how a person must inevitably receive

A JUST RECOMPENSE—

equitable and exactly proportionate to all his doings, whether good or bad. And is not this what the Bible teaches? It might be objected that the Bible never uses the word "reincarnation"—but it speaks of the dead living again (Rev. xx. 5.), and *it is full of the idea* for how otherwise could we explain the commonly expressed opinion that Jesus was one of the prophets risen again? Did they not all know him as the Carpenter of Nazareth? Did not the Pharisees also who must have known that John the Baptist was the son of Zecharia (Zacharias) the priest, send messengers to ask him, if he were Elijah? It has been assumed that the word, "*αναστηαι*" to rise, or stand again, and, "*αναστασις*" necessarily refer to a resurrection of the actual body that died. But any one can see for himself that the bodies of mankind pass entirely away, so that there is nothing left of them to rise up.

But rebirth is

A NATURAL METHOD

for providing reincarnating egos with bodies. So that on this assumption, the Scriptural doctrine that there should be a resurrection of the just and of the unjust, is seen to be natural and therefore credible.

THE PERIOD BETWEEN EACH INCARNATION varies a good deal. Those who are cut off in infancy are apparently sent back by an almost immediate reincarnation to live out their normal period of earth-life. But the average on the whole is estimated at from 1500 to 2000 years. The period seems to be called an "age" in the Bible, during which souls

are continually going and returning, according to the judgment of Him who is "Lord both of the dead and of the living," and who "*causes* whom He pleases to live," for the Father gave him authority "*to be executing* judgment, because He is the son of man" (John v. 26).

There is a period of about 2160 years duration, during which the sun continues in one sign of the zodiac and it is quite possible that the reincarnation period may correspond to this grand time-measure, and such a period may be denominated an age (*αιων*) in the Bible. If so then the whole period known to astronomers as that of the precession of the equinoxes would be a Great Year of twelve such ages, or twelve revolutions of the

GREAT WHEEL OF LIFE.

There is another vast cycle beyond this which can be measured by the fact that the declination of the earth's axis is decreasing at the rate of half a second a year or 50 seconds in a century. This gives for one revolution of the earth's poles, 2,592,000 years. About 240,000 years ago the North Pole was where the Tropic of Cancer now is, which accounts also for the tropical vegetation and tropical mammalia being found in the Arctic Regions. This variation has been deduced from observations extending over a period of 3000 years and a comparison of these show that "the progressive diminution of the obliquity of the ecliptic amounts to 45.5" per century at present"—agreeing approximately with the .5" per annum already mentioned.

Thus the great

CLOCKWORK OF THE HEAVENS

furnishes us with measurements from a second of time, to periods of inconceivable duration. If we take the duration of an age as 2160 years, which is approximately the period during which the sun remains in one sign of the zodiac, then the precession of the equinoxes would be twelve such ages, and the period

given above for one revolution of the earth's poles would be 1200 such ages. The period translated "forever" in the Scriptures is usually "ἐς τὸν αἰῶνα" (unto or during the age). That translated "everlasting" is "αἰώνιον," which is rendered in literal versions as "age-long," "age-abiding" or "age-enduring." This would answer to the period between one incarnation and another. But there is a far wider expression, viz., "ἐς τοὺς αἰῶνας τῶν αἰώνων," unto the ages of the ages, as well as "ἐς τοὺς αἰῶνες," unto the ages, and "ἐς τὸν αἰῶνα τοῦ αἰῶνος," unto the age of the age, which would comprehend far vaster periods, possibly such as the cycle of 2,592,000 years, and a perfect cycle which is said to be of 4,320,000 years duration, which is subdivided into 4 ages, viz.—

Golden Age of	1,728,000	years
Silver " "	1,296,000	" "
Copper " "	864,000	" "
Iron " "	432,000	" "

4,320,000 years

This period of 4,320,000 years is exactly equal to 2000 periods of 2160 years. In the Bhagavad Gita the immense period which is called

THE DAY OF BRAHM

is thus referred to:

"The people who know the Day of Brahm, a thousand ages in duration, and the night, a thousand ages in ending, know the Day and Night."

The Day, which is called *Manvantara*, is a period of putting-forth: "From the unmanifested all the manifested stream forth at the coming of day; at the coming of night they dissolve even in that called the unmanifested." The night is called *Pralaya*. This corresponds to the Sabbath Rest of God after each Creative Period.

Reincarnation goes on until the ego becomes

CLOTHED WITH IMMORTALITY.

This can only be obtained thru the Christ who brought life and immortality to light thru the Gospel. For God alone hath immortality, and it can be obtained only by becoming partakers of the Divine Nature, escaping the corruption which is in the world thru lust. For they who attain that age and the resurrection from among the dead *cannot die* any more. This is the First Resurrection (*he anastasis he prote*) and reincarnation is a secondary and inferior kind of resurrection (*αναστασις*). The Chief Resurrection is of those who are Blessed and Holy who become therein "clothed with immortality," while the Inferior Resurrection is simply the reclothing of the permanent ego of the unregenerate in bodies of flesh by this most natural method of rebirth, called reincarnation. The Jewish theology on this point as found in their sacred book "Zohar" is that: "All souls are subject to revolution (*a' leen b'gilgoolah*) but men do not know the ways of the Holy One, blessed be it! They are ignorant of the way they have been judged in all time, and before they came into the world and when they have quitted it." Those who are counted worthy to be partakers of the Chief Resurrection "cannot die any more"—death has no more dominion over them, than it has over the Christ, to whom they are united as being members of his Body. They shall reign with him unto the ages of the ages, and of his kingdom there shall be no end. Together with Him they judge the nations and have dominion over the peoples—they shall judge the world—yea, they shall judge angels. And in the Dispensation of the Fulness of Times, all things shall be put in subjection to the Lord and his Christ.

"No speech can originate from imagination alone. To this both intellect and thought are requisite; for there is in every composition of words something intellectual, analytical, and philosophical—yea, spiritual."—SWEDENBORG.

A PRAYER

By ARIEL

"O MASTER, let me love Thee, worship, serve!
I do not ask to see Thee, nor to hear
A message for myself—but to preserve
The consciousness that Thou art ever near.

O let me love Thee till my soul consumes
Itself in worship, and my heart remains
Attuned to Thine, Whose radiance illumines
This fleshly prison-house, and melts its chains.

And bathed in Thine effulgence, let me give
The force Thou sendest, to Thy Holy Cause!
Not for myself a single day to live,
But to diffuse the knowledge of Thy laws.

Else life were vain! Love, worship, service, these
Redeem and hallow schooldays on the earth,
Till truancy is shame—a life of ease
Is wasting the inheritance of birth.

Then let me love Thee till my heart o'erflows
In worship to Thyself! and unto men
A service high, inspiring, which bestows
Thy love, that circles back to Thee again.

Control my heart, yea crush it, till it yield
The blood that purifies, the spark that burns,
The ray that blends with Thine, until revealed,
My heart is one with That for which it yearns.

I hunger not, O Lord, I rest in Thee;
And working, patiently await Thy day.
With love and worship which is service, free
As it is selfless, Lord may I obey!"

BE HAPPY

By LAURA FITZHUGH PRESTON

WERE a new commandment to be given the world at this time, it is probable that, "Thou shalt be happy," would embody the application of the rule laid down by the Master nearly 2000 years ago, "that ye love one another." This commandment itself was distinctly a "new commandment" meeting the great need of humanity at that period which had grown beyond the stern justice of purely Mosaic Law. And it is thru the exercise of this love that mankind has slowly developed into the knowledge that really to love is to be happy.

While it is true that the law of love is the law of growth on all planes of being, and is at the very foundation of all forms of life, from the lowest to the highest, yet it is also true that much, very much, of what is called love never reaches beyond the physical plane. Its motives are so mixed and its workings so blended with the material, even when apparently at its best and most spiritual seeming, that man in loving and giving is often seriously dismayed in discovering that the happiness for which he had hoped as the reward of endeavor is still remote and far from being realized. Somewhere there is a flaw within the pearl.

He may, perhaps, console himself with the belief, entertained by a good many very excellent people, that happiness is in itself but a fleeting shadow, an *ignis fatuus* of desire to be sternly repressed, and a consummation not to be looked for, nor even longed for by the dwellers upon a condemned planet who are supposed to appreciate fully the precarious nature of their existence thereon. In point of fact it is to be very properly relegated to some far-off region as the reward of many sacri-

fices made during an earth-life. The really bright, happy person with the joyous face stands a very good chance of being classed with the triflers of the race and regarded as being quite below the serious considerations of the higher life.

Perhaps it is only when one has lost all self-consciousness in love, when it has grown beyond a question of how much, or how little, or how much sacrifice is involved in the loving, and when one learns at last to love because *not* to love represents the impossible, that the Master's command unfolds into the fruition of perfect happiness, into that condition of perfect love, which blesses the giver even beyond the receiver. And this is life, the life eternal, which is *now* and *here*.

To be happy (in love) one must be in harmony with one's being (life); and in the true unfoldment of being, the vital essence of the love nourishment is needed all along the path; just as the seed within the garden, bearing the promise of the future, assimilates, expands, and at last bursts into the fullest and most complete culmination of flowers and fruit. The kingdom of heaven lies within, and its garden grows from within, ever working outward and upward. When thru the gradual absorption of the love-principle, involved in the true growth upon all planes, and in all phases of development, one grows to love with the absolute, happy, unconscious growth which marks the perfect expanding of blossom and fruit, then one's love radiates from the center and becomes a sun, lighting up the worlds of other existences which are only partially in the truth of their own souls. Then it is that one is in harmony with one's self, and the perfect chord in the scale of life has been sweetly struck. Happiness and love have become identical. A triune immortality is thus begotten, thru the even balance where life becomes love, and both are expressions of fullest happiness.

In such love there is no striving for either effect or reward. Man has interpreted the various religions into systems which

offer rewards for those who love and serve, but it is only man upon the undeveloped plane of being who has not begun to realize the truth that eternity is now and here, and that hope of recompense belongs to the self-conscious stage of development.

When we really know and feel that it is the same life-force which thrills thru all, everything, in varying degrees, and that all life is one and continuous, all under the law of the Father's love which alone has made it possible to be and exist, then we become in love with the law, and by it are at last made free, and brought into the happiness and fulness of all life, wherein dwell the truth of all things and the very consummation of eternity. This is the love of fulfilment, of regeneration. It is freed from the bondage of its earlier struggles; the earth-conditions, which at a certain stage of growth were useful, yea, necessary. And climbing to immortal heights, it blooms in the silence and rests in the exquisite happiness of supreme accomplishment.

"A CELEBRATED mystic of the twelfth century (Abbot Joachim of Florida) predicted a third age and dispensation of God.

The first age, representing God the Father, was the dispensation of the law, the age of the Old Testament, an age of bondage and fear.

The second, representing the Son, was the age of the New Testament, an age of instruction and discipline, a dispensation of doctrine.

The third representing the Holy Ghost, is to be an age of knowledge and spiritual emancipation, a dispensation of liberty and love. . . .

Six hundred years have rolled by since that Calabrian monk delivered this sublime burden from the Lord; so far does the vision of holy and loving spirits outstrip the tardy-footed ages charged with the execution of the 'pattern in the mount.'"—
F. F. HEDGE.

ORGANIZATION

By ALEXANDER MCINNES (London)

THE keynote of the world to-day is organization. This includes the minimizing of labor, attention to detail, and concentration on a given purpose, and is imperative if a modern business would be "in the swim." To-day no one can afford to dogmatize as to certain methods. What is new to-day, to-morrow may be "scrapped" as out of date. Each chief must construct his own organization according to the necessities of his own particular business. And the business must stand or fall by the result. Yet some say that they have learned more by their failures than by their successes. Others, that failures are the rungs of the ladder leading to success.

Also, on looking around we find that a large number of millionaires began life heavily handicapped by grinding poverty; whereas many who began life with every advantage have been left hopelessly behind. But organized concentration on the one purpose—money getting, eventually overcomes every obstacle and brings the desired harvest to the indomitable will. This law operates on every plane.

There are organizations and organizations. Some, good; others, indifferent; most, worthless. A person has to be very astute to recognize the good. The indifferent and worthless often present a more plausible appearance than even the good. In such, a man will lose even that which he has.

The above facts, so well known to-day, are simply materializations of the forces or laws obtaining in the spiritual world. Never, during historic times, has the "Survival of the fittest" (from any given point of view) been so aggressively obvious.

The churches with their huge organizations, being three centuries behind the times (because bound to the Westminster Confession of Faith), are completely out of date. Above their doors is written by the mystic hand "ICHABOD;" for their glory has departed. The people are leaving them in droves, in like manner as rats desert a doomed ship. Outside of the churches have arisen other organizations of every shade of opinion, growing with the suddenness of Jonah's gourd or the Southsea Bubble. The multitude vacillate between the one and the other, wandering and uncertain as sheep without a shepherd. Truths, sub-truths, inverted truths, and untruths have got into an inextricable tangle. The one is so like the other that if it were possible the very elect of God would themselves be misled.

The call comes in unmistakable clearness to each of us. It is the call of the Divine Spirit. Organize, *organize*, ORGANIZE. It is the Voice crying in the wilderness of the present unrest. The call is NOT to join a society, NOT to accept a cast-iron, God-dishonoring creed, NOT to follow any man. The Lord Christ said, "My sheep hear my voice and FOLLOW ME."

The call is to come out from among all creeds and sects, and to be separate. To-day is the day of aviation, of rising above the earth, of flying in mid-heaven. Aeroplanes cannot rise until every earth-tie is loosed. This is a great truth. The invitation of the Spirit is to "come up higher."

Think of the planning, the forethought, the care an aeronaut must exercise if his effort is to be successful. Every center of weight must be minutely adjusted, Each portion of the mechanism must be closely inspected that he may mount up with wings as an eagle. What then must be our preparation that we may rise to heights of divine power hitherto inaccessible? ORGANIZE, like the successful business man, for your own individual requirement. The broad principles will be the same as those of others in similar condition, but the minutiae will vary to suit your case.

The whole earth is organizing under the Universal Law, under Divine Law. The Body of Christ is also being organized. Have we insured our place in it? Let us make our calling and election sure!

Old opinions, founded in the ignorance of the Dark Ages, must be "scrapped." We must walk in the Light. Our lives must be made clean and our lamp of life must be burnished and trimmed, that it may shine brightly. Not what societies or men or books say, but what the Silent Voice of the Spirit says to each individual ego—this, and only this, must be our leader thru the labyrinths of our dark planet; for this only is the promised guide who will "lead us into all truth."

I have mentioned Darwin's law of "The survival of the fittest," there is also La Marx's law of "The adaptability of species," so there is hope for all that are WILLING, "If any man WILL let him take of the water of life freely." By giving the Christ right of way in the ordering of our whole life, we are certain of being adapted to that exalted development where survival is assured. Let no one be discouraged. As the very poorest have become millionaires so the one who thinks he is far behind in divine things, may, by organized concentration, latterly be foremost.

As mankind in their hunger for gold put an awful intensity in the search, with equal importunity must we ask, knock and seek. Those who are famished and perishing for righteousness shall be satisfied. May the Spirit of YAHVEH convey to each reader what I have endeavored to express so that as the darkness grows more intense and THE PATH less discernible they may hear the voice, the known voice, of the Lord Christ behind them say, "This is the way, walk ye in it."

“LOVE SEEKETH NOT HER OWN”

BY LEO LIBRA

IF there is anything in the world that does seek its own, it is LOVE. The mother seeks HER child, the child seeks its mother. Love is ever seeking to do for her own. The mother seeks her child because it is HER child. The husband seeks his wife because it is HIS wife. The world is full of mothers and children, but no mother seeks another mother's child, altho the other child may be more lovable and desirable in many ways, but she wants her own child because it is HER own. The world is literally filled with love seeking her own. Mother-love has been called the most unselfish love; because whether she receives love from her child or not, she still continues to give, yet she is giving to HER own. But in spite of these facts we hear Paul still saying, “Love seeketh not her own.”

If we were asked what the requirements were for a person to develop the greatest love-nature, what would the answer be? Some might answer: “Place him in congenial surroundings where he will receive great love, and everything is harmonious to his nature.” This answer has not proved true from experience, for the most unselfish mothers have usually the most selfish children. The children take all the love showered on them but give little in return. How is a child taught to read? By reading. How is a child taught to write? By writing. A child is never taught to read by being read to, altho hearing some one read may give him the desire to learn to read for himself. So a child is taught to love by loving, he will never learn to love by receiving love alone, altho he may gain the desire to love for himself from receiving love from others. We learn to do by doing, is the great law of growth; but it seems more difficult to apply this law to loving than to

any other virtue. If one wants to learn to speak truth he practices speaking truth. If he wants to learn to be honest he practices honesty; but if one feels a lack in the love nature what does he do? Ninety-nine cases out of every hundred he will reach out for love for himself. No one will ever know the fulness of love from desiring to receive love. If we look at the great souls of earth whose hearts have been inexhaustible fountains of love, we shall find that they have received very little love, for it has been the lot of great souls to be misunderstood and unappreciated until long after their work of love has ceased.

Could Christ have made the sacrifice he made from duty or from any other motive than love?—the kind of love that had been developed from loving where there was no return, the love that loved for the love of loving, the love that loved the unlovely, for “while we were yet sinners Christ died for us.”

The Holy Ones come near to us at times and we feel their love, Oh, it is so uplifting! We want to live in it always and we try our best to hold on to it, but it slips away and we wonder why we cannot always have it. But they are wiser than the unselfish mother. They have come up thru all the steps that we are climbing, and they know full well that we shall never learn to love by simply basking in their love, so they come to let us taste of their love that we may have a desire to grow a like love; for we could never desire a thing that we did not know existed. Then comes the struggle; for then we see how much more desirable the new love is than the old, and we begin to push off the old in order to recover the new; for “no man can put new wine into old bottles.” The new love and the old will not live together, and in our desire to push off the old and obtain the new, we create a great struggle and we find we have no love at all. For it is a law of love (on any plane) that love cannot live where there is a struggle. Then we listen for guidance and Paul’s admonition still comes on down thru the ages,

"Love seeketh not her own"—and there is no qualification as to the plane of love.

Then the light flashes across our hungry souls that when we desire more to love as God loves in place of desiring so much of his love for ourselves we shall develop a God love. A soul that is susceptible of receiving a great love is equally able to give a great love. A soul who has exercised his love nature principally in receiving love may have great love showered upon him but he cannot receive it for the want of capacity, only the soul who has expanded his love nature by the great law of use has the capacity to receive a great love. God showers his love on us in great abundance, greater love than we have any conception of, for our souls are not big enough to receive it. The reason our loving Father so often says to us, "Son, daughter, give me thy heart," is not that he cannot live without our love, but he knows we can only learn to love by loving. The wise and loving mother, who has learned from the great Father-Mother, teaches her little child to give her and its associates something of all its possessions, not that she desires its little possessions, but Divine wisdom has taught her that her child can only learn to love by expressing love thru the little channels it can use.

A loving mother who from the loss of two beautiful children said, in her own words, "I lived with my heart for ten years in the grave." The first ray of hope that lit up her darkened mind was from an Episcopal clergyman asking her this question: "Which would you rather, to have had those children and lost them? or not to have had them and never to have known a mother's love?" The light flashed thru the darkened mind and she exclaimed, "Oh, I had much rather have lost my children than never to have known that great mother-love." And then she learned the meaning of the love that seeketh not her own, that it is from "the wine poured fourth and not from the wine drank, that we receive the greatest nourishment."

THE FOURTH DIMENSION

By ADNAH

EVERY thing has four dimensions. All that the first three dimensions can do is to establish form and size, and solidarity. "The fourth dimension" determines the specific nature, function and real limitations.

To all things in nature—elements, objects, forms, however, great or small—ranging from the infinitesimal (electron) to worlds and all that is upon them, human, animate or mere so-called matter, the fourth dimension is the direction and measure of the inherent ability, or, in other words, the affinity, trend, direction of operation—this constitutes an object's fourth dimension.

The fourth dimension is the quality inherent in every thing to connect or contact with one or more things (or to its source or origin) whether they be similar or dissimilar in mere size or appearance; or it is the quality of an object, substance, element or creature to influence another object regardless of distance.

Size, form, appearance are three-dimension products, and constitute the finite. The fourth dimension is the link between the finite and the infinite; and thru it only is science able to emerge from the confines of so-called matter, and find that all is mind, activity, life; that our universe is truly unific—a unit without space, a multi-magnified atom, if you please.

All chemistry exists by virtue of nature's fourth dimension; all electrical phenomena and power, wireless telegraphy, the forces of nature, the operation of gravity, the influence of the moon, sun and planets, and the action of explosives—all are manifestations of this fourth dimension. Tho ordinarily unseen,

it is ever-present, ever-active; in all its wondrous operations this fourth dimension constitutes what is familiarly named as "Nature's finer forces." Left to its normal, uninterrupted function, the fourth dimension proceeding from all things operates harmoniously; but to the extent that it is interrupted, diverted or opposed in its trend, it produces all phenomena, light, heat, electricity, sound—power for construction or destruction.

Let us again consider and then proceed:

Three dimensions determine size, form (body), but the fourth dimension is the quality of that body and the direction of its flow by the universal law of attraction—hence, its polarity or affinity in Divine order. In all human relatedness, and in all aspiration, all outreaching of the human toward the Divine, as well as in the lower orders of existence, this principle of the fourth dimension is active: We call it Love, "The greatest thing in the world," and yet it pervades all things in varying degrees of quality and intensity—the mind and will of the Infinite.

The fourth dimension is the life-current in all things. If counteracted or interfered with, we witness the earthquake, tidal wave, volcano, thunder-storm—all nature's violence. In harmonious flow the current of life is in a straight line, everything (according to its nature) polarized toward its own—each a lute with a single string, the motion of the atom, the music of the spheres, the breath of the Infinite in all things. God exhaled and creation was. He inhales and all that was and is takes direction, upward; and of this a great soul says:

"I have to my lute but a single string,

And from it invoke but one refrain;

And this I sing again and again—

'Tis the universal harmony of everything—

The universal harmony of everything."

The trend of all creation is from the finite to the infinite.

Each thing has four dimensions; and each, be it atom or planet, or ant or man, has its soul, and that soul's aspiration or affinity has direction, and that direction of its life is its true and higher—its fourth dimension thru which it has further scope and proportions than the restricted "rule of three," and leads the man of science into the inevitable realm of religion, where he confesses that YAHVEH Elohim rules, a realm of reality, because, a realm of mind, cause, order, which necessitates a mind of order and psychological power to cognize.

WE read in Psalms lxxxiv. 11, "No good thing will God withhold from them that walk uprightly." Therefore, if God withholds a thing from the upright in heart it is not in judgment but in mercy; because he sees that the fruition of it would not be best for them. And Paul says "all things work together for good to them that love God." Therefore, let us lie passive in the hand of Providence, at the disposal of his will, knowing that if we are active to inquire and to do according to the light and knowledge imparted, it being the delight of Providence to do his needy creatures good, he will be well pleased with us in Christ and choose those things which shall be for our present and eternal good. For God is love, and doth not willingly afflict the righteous, or punish the wicked without cause; for his tender mercies are over all his works. Therefore it is not good to be our own choosers, lest we pursue wrong things and be brought into difficulties and woe.

But rather give thy heart to God, who will then become thy friend; for this purpose, watch much, pray much, and that in private. Give daily attention to the Scriptures, and follow the inward convictions of the Divine Spirit.—L. D. N.

THE MYSTERY OF GODLINESS

By THE REV. GEO. T. WEAVER

PART XXXII.

STELLAR AND PLANETARY INFLUENCES (Cont.)

LIMITING ourselves for the time, by way of illustration, to our own solar system, we say that from the sun our earth receives a positive electric influence, from the moon a negative electric influence, and from each of the planets it receives a varying influence, according to the nature of the planet and its aspects or relations to other planets and the house it may be in. As these radiations approach the earth, they are arrested by the earth's atmosphere, or rather by a broad band of *akasic* substance produced by the chemical affinity of the descending substances and the ascending atmosphere of the earth. In this arrest the resultant *akasa* gives birth to the terrestrial *tatva vayu*, the one immediately below the *akasic*, whose color is blue, from which we have the blue sky surrounding the earth. The other *tatvas* of the earth are created as already explained in the papers on the atoms. All these positive and negative currents of life, reaching the earth, are deflected from their direct course by the various movements of our planet, these movements of the earth are dual, that of our orb in its circuit about the sun, and that produced by the revolution of the earth upon its axis. A third change is produced by the varying phases of the moon. By the first movement the positive and negative life-currents from the sun cause the seasons, with their various expressions of earth-life. During the first six months, while the sun is north of the equator, the solar current flows from the North Pole toward the equator, and is a positive electric flow. When the sun passes south of the equator and there is summer time in the southern hemisphere, the opposite to

this occurs. The positive electric current is from the sun, the negative current is from the moon. Again the moon makes its circuit about the earth in about 28 days, during this time we have 14 days and nights under the influence of the dark of the moon. The flow of *prana* during the light of the moon is positive, and during the dark of the moon is negative. All positive life-currents are sun-breaths, and are regarded as way periods, one as six months, the other as two weeks. The day period, during the flow of the positive current, is the period of positive active life, when results are being achieved on the objective plane, the night period, during the flow of the negative current, is the period of rest, of receptivity. The one is an outbreathing period, an expression of the centrifugal force. The other movement of the earth referred to is diurnal, producing ordinary days and nights. This produces the most rapid and dominant of influences of all the earth's motions, those occasioned by the rising and the setting of the sun. With every rising of the sun, and its movement toward the zenith, the positive life-current from the sun, following westward, greatly influences all that portion of the earth upon which its rays fall. With equal continuity, for the same reason, there is forever arising in the west and following eastward a negative lunar current of life. The positive, or sun-breath, grows ever stronger until noon, at any given portion of the earth. The earth at that portion is then in the zenith of its strength for that day. From noon onward until sunset this positive sun-current gradually declines in force until at sunset it reaches its minimum strength. During the day as we have seen, at sunrise, the moon sends from the west toward the east its negative current of life, ever increasing in intensity to its zenith, when both the positive and negative forces exactly balance. As the sun recedes toward the west and its power decreases, the moon is advancing toward the east and its power is augmenting, so that at the setting of the sun in the west, the moon's current is

strongest in the east. From this time onward thru the night the moon's strength is increasing, until midnight, when the two forces again balance each other, when it begins to decrease until sunrise at which time it has reached its minimum. At sunset both the sun and moon change the direction of their movements, the sun moving eastward but on the other side of the earth, while the moon moves eastward but on the upper side of the earth. Now, the great force of the solar current ever sweeping westward, is so much stronger than the flow of the polar current from the North Pole toward the equator, that it is deflected out of its direct southern course, and takes the direction of the solar current. Also the greater force of the moon current sweeping over eastward, deflects the south polar current flowing toward the equator, and causes it to flow eastward.

Another complication in the flow of the positive and negative life currents is caused by the greater rapidity of the moon's movement than that of the sun. Its motion is twelve times more rapid, causing a change of dominance of positive or negative every hour or thereabout. During one hour the sun-current has the ascendancy, and during the next hour the moon-current controls. There may even be said to be momentary changes going on incessantly. It is in the midst of this almost infinite complication of the flow of the various positive and negative currents that our orb may be said to "live, move and have its being." In a later paper we shall show the effects of this infinite complication of the flow of the life-currents upon the human organism, at this time we desire to show its effect only upon our world. It must be remembered that the earth is a living being, corresponding in its makeup to the human organism in every essential detail, from which the latter has come as from a mother; and both are created in the image and likeness of the universal zodiac. Each is microcosmic. As a living organism the earth has its in-breathings and out-breathings, has its heart-center, its veins,

arteries and nerves; its vital organs, and all the rest except that as an organism it is composed of matter in a grosser state than that which composes man. It is purely earth in its composition, while man is a compound of the essence of the earthy, and of the heavenly. On his human side he is the product of the earth; on his divine side he is the product of celestial life-currents. The earth itself is on the lowest plane of the involution of matter, so far as we know. It lies at the bottom of the process of evolution as well.

What has been said, then, of the earth in its relation to the sun, moon and planets, of the currents of life that are forever radiating from these higher spheres that constitute the very life-breath of the earth, and reveal the essential unity of the whole solar system, may be said of our solar system in its relation to the whole cosmical order, and, to follow out the analysis more closely, of our world in *its* relation to the universal whole. There are positive and negative influences or life-currents radiating from the various constellations as well as from the sun and moon. Oriental philosophy teaches that the positive or solar current dominates when the fiery and airy signs are in the ascendancy—Aries, Gemini, Leo, Libra, Sagittarius and Aquarius; and that the negative or lunar current is in control when the earthy and watery signs are ascending—Taurus, Cancer, Virgo, Scorpio, Capricornus and Pisces.

During the day the earth is negative to the positive life-flow of the dominating sun, and absorbs his rays, acquiring thus a positive force for active usefulness. During the night she gives out the force thus received into all organic life under her motherly care. Standing near a corn field during a hot night one can literally hear the corn grow, or hear the clicking sounds from every part of the field as the joints of the stalks are being formed. Thus during the day the earth is wrapped in the embrace of slumber, and is inbreathing the life-current. During the night she is wide awake, and is exhaling her breath.

These life-currents are composed of atoms, and the atoms, of corpuscles all on the earth-plane—radiant matter and life emanating from higher sources, and every corpuscle or ion, every atom and molecule, on up to the great round earth, each is endowed with life, thought and character according to the plane upon which it is found. In the case of man, all food of every class, composed of each of the elements, must be living food or it would not produce life, or living cells; so in the case of the earth, all substance inbreathed whether positive or negative, whether earthy, watery, airy or fiery—all must be living food or earth-life could not be sustained. As in the case of man there are foods good, bad and indifferent—healthful, poisonous or neutral, so of the earth, there are life-currents that work for man's weal, and those that work towards his woe, and those that are neither benevolent nor malevolent.

THE EARTH'S COMPLEX ORGANISM

Of these positive and negative, or northern and southern life-currents of the earth, the positive or northern current, on centralizing, produces and feeds the earth's brain, or that which answers to it, while the southern current, focalizing, produces and nourishes the earth's heart, or what in the earth corresponds to this organ. The action and interaction of these two life-currents, working from center to center, in harmony with the Great Breath of the universal order, guided, directed and restrained by the *tatvic* vibrations emanating from every center of force thruout space, gradually builds up these vital centers of nerve and blood systems of the earth, connecting these two centers of earth-life, and causes them to ramify thruout the entire earth body, thus making of the earth a fit mother for the human race, a proper theater for the unfoldment of the divine entity within man. Each of these—the nerves and blood systems, has its positive and negative. Of the former the cerebrum or the cerebral system is positive, and the cerebellum or sympathetic system is negative. Of the latter, that which

corresponds to the ventricles is positive, and that which corresponds to the auricles is negative. Both of these may again be indefinitely divided into positive and negative organs. It is only thus that the earth can have its rest and its active periods, and its periods of quiescence at sunrise and at sunset. Only thus can it function in producing and sustaining organic life, and carrying on the process of evolution by which at last the human stage is reached. The oceans constitute the earth's heart which pulsates in and out twice a day. The many streams, both internal and external, constitute its veins and arteries. Its magnetic currents, both negative and positive, constitute its nerves which carry life everywhere from its center to every portion of its circumference. Out of these spring, and are sustained, all vegetation, all animal and all human life.

The laws governing the flow of solar-life to the earth and round about it are equally applicable to each and all the planets, and each and all the constellations. But the planets differ from one another, and the constellations also, as "one star differs from another star in glory." Each has its own dominating *talva*, and they will therefore differ the one from the other in this regard and in all that is implied in this matter. The dominant *talva* of earth is the *prithvi*, or the earthly life and substance.

The movement of the life flowing thru the earth corresponds with the course of the sun thru the signs of the zodiac. As the sun passes from one sign to another, say from Aries to Taurus, so it passes from the corresponding sign, and to the brain-nerves that correspond to the sign, descending from the brain proper to the back brain where Taurus is located. Thus day by day every nerve disc in turn is the microcosmic correspondence of the life-current of the macrocosm, and from it the life-current streams along the nerves, gradually entering the arteries and veins.

(Concluded)

THOUGHT: CREATIVE AND EXHAUSTIVE

[Copied from *The Kalpaka*—India.]

A. P. MUKERJI

THE right exercise of thought-power is an act of creation. "Each thought is a soul" says Lytton. "What you think that you are, what you shall think that you shall be" are the blessed words of Lord Buddha. "We live in that state of development our thoughts create for us." "A drop of ink makes millions think."—and one might go on piling one saying above another to the same effect.

The action of thought manifests itself everywhere. The power of suggestion and auto-suggestion, reigns supreme here, there and everywhere. Nations are caught up by an idea, and their destiny is shaped thereby. A thought becomes the ruling passion of a man's life, and monomania or perfection in a certain direction is the natural sequence. One man meets another, and the latter's inner consciousness rises in response to the idea held in the former's mind, and *vice versa*. No words have yet past between them and yet "the cat is out of the bag." "Hide your thoughts?" says Emerson, "you may as well hide the sun and the stars."

Every one who watches his thoughts realizes that ideas as they enter our minds are accompanied by corresponding forces in their train. As soon as a thought comes in, there is an inrush of force in correspondence with it. This may be due to the calling up of other mental images lying dormant within the deeps of our mind, but which waken up as soon as they recognize an associate and hasten to combine their influence with it. Different waves are thus stirred up in the mind. A peaceful

thought is akin to the fragrant breeze of fresh air; a hateful thought is loaded with corroding influences. Let us illustrate the point:

My soul is filled with love or compassion for some one, man or beast, and my whole heart goes out thereto. I quite forget myself. A poor, stricken beggar, with tottering limbs and feeble form, catches my eye. Instantly a train of thoughts is started. I feel for him and with him. Pity and sympathy make me feel for him. Introspection makes me feel with him. I transfer my soul into his and feel the acuteness of his feelings. I live his life for the moment. And what is the good of having so lived his life? This, I HAVE EXPANDED. Something of the grosser side of my nature has been shaken out of me. Some one has perhaps outstript me in my mad hunt after money, run away with my mistress, or crossed me in a love-affair. My whole being is a-quiver with rage and mortification. There is fire in my veins. "Oh, if I could but catch the rascal on the hip! Ye gods, how I hate the fellow." I stamp my feet, gnash my teeth, and clinch my fists. I AM ANGRY—I HATE! Oh—yes, decidedly, I know it, I have lived. But to what end? THIS—I HAVE CONTRACTED. I have past thru two distinct moods, the one was *creative*, the other, *exhaustive*. Which shall I choose?

All life is a flux of moods.—The mind of man is continually vibrating. External impacts impinge upon it and galvanize it into activity. Impulses initiated from within act upon it. This ceaseless activity of the mind, if controlled and toned up to an exalted level, will at last lead us to that, by knowing which man knows everything—if left alone, will knock us about here and there, from pillar to post, till, weakened and exhausted, we fall within the iron grips of King Death to be taught perhaps harder lessons hereafter.

The mind is like a wild, unbroken colt and requires to be broken in. So long as the waves of this mind are not stilled, the path to peace may not be trodden.

The law of action and reaction holds good everywhere. Between man and man, between brain and body, between the physical and the supra-physical, between atom and atom, a constant interaction of energies is in full swing. Nothing goes out from us but must complete the circle of its influence and come back to us. From within, outwards and then back again—that is the law of "*Shristi*," Projection.

We cannot stir up different conditions in the world of thought or of action, and yet escape scot-free from the influences thereof. We cannot commit violence without having the causes which motivated the act react upon us. Take an india-rubber ball and throw it with force against a wall. The ball returns to your hand with exactly the same force which drove it thru space to the wall. This is very simple.

The human brain may fitly be compared to a galvanic battery generating currents of electric force, weak or strong, according to the nature of its structure and power. We generate a thought, bring it up to a high pitch of activity, project it over our nerves and then off at the extremities, into physical manifestation—an act, a word, or something else. That is how I understand it.

The brain, which is a concretion of fine nerve matter, commanding an area of upward of 300 square inches, when stimulated by a thought, generates force in the brain-cells, which number about 250,000 to the square inch, and currents of this force run down the nerves, which in turn are attached to these cells—the brain battery-cells, we may well call them. Indeed, physiology teaches us that attached to each cell are nerves, never less than two in number and sometimes as many as four. Minute nerve fibers proceed in bundles and cords from the microscopical centers, the cells—I mean, all over the physique. These fibers are very fine, I may say superfine in structure, since their ultimate ends are not perceptible even under the lenses of a microscope. You may imagine how fine

they are when I tell you that the smallest part of them, the microscopically visible part, "is calculated to measure in size not more than one fifteen-thousandth part of an inch" and it is considered by advanced physiologists that even these minute nerves may after all be bundles of fine nerves. Now you may well conceive of the effects produced by an intense emotion, a powerful suggestion from outside, or a strong thought vibrated from within, upon the nerves, which concentrate themselves mostly in the intricacies of the nervous system and generally over all the system.

The *nervo-vital* force, the psychoplasm, as some have wisely termed it, is in a state of exchange between the brain and the body. Each thought is of atomic origin, otherwise its transmission thru the ether would be quite impossible. Each atom draws upon another atom for momentum, and therefore the energy of thought-atoms is vibrant in its nature. The finer the atoms which go to compose a thought, the more tremendous the rapidity with which they are whirled into action from within outside, and reaction from outside within. The nobler and more intense the thought, the greater its vibrant fineness and the wider its field of activity.

A calm ascension of the mind is perfectly compatible with a strong, sensitive, and glandular organization capable of standing an immense strain, and registering on its sensitive nerve-wires the feelings and thoughts of those who come into contact with it. It can exercise the projective functions of the mind with a serene power. It can repolarize the minds of weak, worried, suffering mortals by its mere presence. It can receive the beams of spiritual light that flash downward into it in the form of intuition, genius, and inspirational messages from the unseen. Remember, please, all this means everything and nothing for us just as we watch and control each tremor and quiver caused within us by our thoughts, or drift along aimlessly cycle after cycle of our existence.

The human body is a channel for the influx and efflux of various forces, and the degree of its purification shall determine whether much shall manifest in it or little. We live in the state of development achieved by the mind and the body—not muscular development necessarily. The body which is built up of the gross constituents of animal flesh and alcohol, is hardly fit for employment in lofty thought; and the spiritual evocator—he who calls the sacred spirits of the finer planes—sits stark naked that nothing impure may cling to him within or outside, lest he by the coarsened nature of his body or garment, attract maleficent beings to himself. The mind cannot be tampered with without injury to the body, and *vice versa*.

Certain thoughts exhaust the life-force, others create it. *Injurious thought-currents can be suppress by raising an opposite wave.* Hatred should be replaced by love, worry by hopefulness, hesitancy by decision, anger by calmness, and so forth.

Training is necessary. Knowledge must be gained. Strength of the will-power must be developed. Now for a glance at the practical side of the question. Will you pay special attention please?

The mind is capable of existing in two states—POSITIVE and NEGATIVE. Both are necessary for the up-keep of mental and physical equipoise. We must be able to call up either state at will as easily as we can eat a dinner. The positive state is a state of *tension, alertness, centrality*. The negative state is an attitude of *receptivity, relaxation and non-resistance*. The former, if sustained all thru the day, would mean *exhaustion* and nervous break-down. The latter, *unless self-induced*, would render us a victim to the "world, the flesh, and the devil." The former calls for an increase of nerve-force. The latter *conserves* this force and replenishes the storehouse.

We must attune ourselves to both these states. Thought is the fine cause of action; control the one and you have controlled the other. Evil, health-destroying and will-weakening

thoughts must be faced by a calm and positive attitude. A position of strength should be taken up. "I AM STRONG. I AM PURE. I HAVE NOUGHT TO DO WITH EVIL THOUGHTS AND PRACTICES. I COMMAND MY BRAIN. MY BODY IS MY SLAVE. I AM MASTER WITHIN MY OWN HOUSE. NO THOUGHT REMAINS HERE WITHOUT MY PERMISSION. NO THOUGHT GRIPS ME AND HOLDS ME ITS SLAVE. I AM MASTER."

Simultaneously with these auto-suggestions, the attention should be turned to something lofty and noble. We must go on encouraging the inflow of noble ideas, till at last the evil thought is cut off from our mental vision and drops off altogether. The mind can think of but one thing at a time.

Whilst we repeat mental suggestions, we must feel their action. We must take long, caressing breaths and breathe life upon them. Thus they will become permanent in our constitution. With each successful effort, *automatism* will be hastened, till at last in a very short time, we shall become so strongly grounded on our principles that bad thoughts will be thrown off automatically and nothing evil shall touch us.

How easy to be good and pure, after all! Yet we men spend our years in fighting an evil and exhausting thought, when healthy mental occupation would throw its own blissful mantle of peace upon us. It is the only lesson I have learnt: "WOULD YOU HAVE PEACE? THEN SPIRITUALIZE YOURSELF;" and I give it to you with all the love in my heart.

The negative mental attitude is the absorbent of energy only when it is given free play deliberately.

When seated at the feet of one, pure-hearted and loving; when studying the inspiring words of some great teacher; when under the influence of calm thought; after a strong and continued exercise of will-power, we ought to "relax," and receive the transmissions of energy from such sources, and breathe them in with a prayerful heart.

When praying to the Supreme Creator, let us be receptive

of the currents of spiritual force that follow in the wake of devout prayer. The sun shines upon the dung-hill as well as upon the beautiful rose. The saint, as well as the sinner, can open himself out for an inflow of divine energy by simple earnest prayer. He who says otherwise is born blind. Science must repair the evil science has done by recognizing the efficacy of prayer. The negative state *must be accompanied by an interior balance of mind.*

The most important factor in the *training and development* of mind, in the expansion or rather the *unfoldment* of the soul, is CONCENTRATION.

Now concentration means the power of holding the mind to a center—to a focal point, if you will. Concentration is perfect attention. All—Oh, yes! all possess this power of attention. We all pay attention to what we like. But the secret of strength lies in concentrating our minds *upon what we don't care for.* Dry, hard study repels us. “Oh give us something we like”—that is the internal thought of a lazy student, who would rather amuse himself with Joe Miller's Book of Jokes than break his brains upon Darwin's “Descent of Man.”

The element of “attraction” predominates. Let us utilize it. Suppose there is a hard bit of work a man does not like but which would be of great use to him if properly accomplished. What ought he to do? He ought to dwell on the advantages that would accrue to him if he did it. Thus at last what was dry work would become interesting, because he now *knows it will make him happy.*

CONTROL OF SPEECH, CONTROL OF ACTION, CONTROL OF THOUGHTS—THAT IS SELF-CONTROL *par excellence.*

We ought to decide upon the particular type of thoughts that should find an open door in the precincts of our minds. This particular set of thoughts must be encouraged, must be assimilated, *i. e.*, made part and parcel of our being, must be brought to bear upon our action and speech.

Each act must have a well-defined basis and should be seen complete mentally previously to being externalized. Forethought must precede action. Decision and tenacity of purpose should accompany its performance.

Each utterance must be well-grounded on a clear thought. It should be based on strong conviction if it is to tell. Calmness and not muscular exertion of the larynx should accompany speech. Silver-tongued men are always sweet tongued.

Each evil thought once entertained with delight sets up a magnetic center for the attraction of others. It must be excluded promptly and a good thought substituted in its place. This must be done with tireless zeal till our mind will *automatically* *revel* the evil and welcome the good. For the law of automatism reigns supreme in the world of noumena. Serious, thought-compelling books should be studied and their teachings applied with resolution in our daily lives, if we are to be in magnetic trim with them. We should keep ourselves healthily occupied mentally and physically. We should keep ourselves well in hand emotionally.

What, O Friend, is blind passion that you should be in its thrall? What is death that you should be afraid of it? What is there in a bit of painted Eve's flesh that you should lose your head over it? Will it not become parched and haggard one day? What is this case of flesh that you should be its slave all your life? Nothing, neither body nor mind, neither wife nor child, neither wealth nor worldly enjoyment—nothing will make you happy. Oh! That is what we all seek, happiness. And that is rooted deep within ourselves, minus world, riches and all other toys.

Escape from the illusion of forms, of senses, and of selfishness. Know "THOU ART GOD—TA TWAM ASI, O SWETAKETU," and be free. Know that you are for Perfection, Eternal Love and Service Free. Thus—increase your spiritual stature and

realize God who alone exists. All is His. All is He. He is Truth, Existence and Bliss. Then let us worship him by right action, thought and speech. The path is open to all. Every one is welcome to tread it. The sooner we do so the better for us as well as for the world.

THE IMMORTAL

"SINCE my soul and I are friends,
I go laughing on my road;
Whether up or down it wends,
I have never felt my load.
For the winds keep tryst with me,
And the stars share in my joy;
Meadow, hill or sky or sea,
I create and I destroy.
Hope or fear or bliss or woe,
Flits a shadow on the sod;
Life and Death perpetual flow,
Underneath them I am God.
Smaller than the smallest part,
Larger than the moving Whole.
One in the Divided Heart
And the Universal Soul.
Neither curse nor creed I know,
Doubts that darken, faiths that shine;
Time and space are empty show,
All that ever was is mine.
Silent, deathless, centered fast,
Ancient, uncreated, free.
I came not to birth at last,
Universes are of me."

THE LAW-ABIDING

By ENOCH PENN

It is written that love is the fulfilling of the law. Any person that fulfils or keeps the laws of the country wherein he abides is an acceptable citizen; and the laws are assumed to be framed for the protection of the rights and for the good of such citizens. All the laws of the country are supposed to be framed to work together for the advantage and for the promotion of the general good of such persons and for the proper restraint of all others. And all the powers of the government are assumed to be exercised to execute those laws.

We believe that this same law holds good in the spiritual sense; that if one will learn to love God with all his heart, and his neighbor as himself, thus acting in harmony with God's purpose concerning man's actions, all nature will move forward for his good; and further, that the powers behind nature, angels, heavenly intelligences, will exert themselves to bring about this result.

As we understand the teachings of the Master and of the prophets, those who keep the laws of the kingdom of heaven, which laws the teachings of Jesus and the prophets express, are accepted, are recognized as citizens of heaven, and that they have the rights of citizenship and may justly expect the powers of heaven to be exercised in their behalf. Therefore, "All things [this includes all the forces of nature and the powers of heaven] will work together for good to them that love God, to them that are called according to his purpose." "Are they [God's angels] not all ministering spirits sent forth to minister unto those that shall be heirs of salvation?"

A QUESTION

By RUTH

THE very important question of the laws and methods by which we are to attain immortality is ever before us. And while we believe that idealism is a prime factor, we *know* that hard work (the work to be accomplished in one's own nature) and practicality, are corner-stones of our building. We believe that we must reach that condition of mind that will enable us to be independent of all personal attachments, where we can be turned neither to the right hand, nor to the left, from the fixed purpose to serve YAHVEH in whatever field of labor he may place us; and tho we must insulate ourselves, as it were, from the world conditions, yet we should not lose sight of the fact that there are those to whom we may reach a helping hand. The hand is the servant of the thought, the expresser of the word, and the doer of the good deed; but having risen above the desire for personal approval, we *may not*, in fact *will not*, expect appreciation or return from our brother, for a duty well done. It seems especially difficult for woman to learn this lesson, but it will be presented to us in different ways and forms until we have so thoroly incorporated it that we shall never forget. We know how our dear Savior suffered alone, misunderstood, unappreciated, condemned. "Yea, and all that will live godly in Christ Jesus shall suffer persecution." And may we who are striving for the mastery over the powers of darkness expect to be exempt from his sufferings? Nineteen centuries ago Jesus said: "I have many things to say unto you, but ye cannot bear them now." Is not this one of the "things" he had to say to the daughters of Jerusalem? Are we able to bear it now? that is, to *live* it now?

I WILL BE GODLIKE

By EZRA

THIS resolution must be determined upon from the premise that there is in us a counterpart of Deity, a divine quality in the inner life upon which to build. Therefore it must be prompted by and proceed from the inner being of man, and cannot take form from any exterior motive. The interior entity, the soul, the interior will, must be naturally and truly united in being like unto God. God is spirit, the interior essence of all that is. The interior life-motive, the soul, is the point of contact with all that is Divine, and the interior will is the executor of the promptings of the Spirit, the spring of life-impulses which beginning its rejuvenating work in the interior, gradually externalizes the beauty and nobility of the inner life.

The will of the soul then to be godlike would mean to let the Divine Quality within us rule our every thought and action. It is a question of how to be spontaneous as God is always; purely spiritual.

In the beginning God said: "Let there be light." As God is all-being, and before these words were spoken, "darkness was upon the face of the deep," light then became from God, for he being the only creative source, could create only from and of himself and let be light. If then the creative word was endowed with potentiality sufficient to cause light to be and a universe with all its phenomena to emerge from chaos, what must be its potentiality as applied to man in the words: "Let us make man in our image and likeness." If all things came from God, every thing created must bear in some respect

a resemblance to its Creator; but particularly is this true of man, as God having created all other creatures AFTER THEIR KIND, especially says of him: "Let us make MAN in OUR image: after OUR likeness," warping into man's inmost being those qualities of the Divine life which would endow him with power to have dominion over the creation in the midst of which he was placed. There could have been no other motive in his being thus created than to LET HIM have dominion, to stand in godlike power and majesty over all things existing upon the earth.

What is there then that prevents man from being in the image and likeness of God and showing dominion over creation? In the fall, man lost that CONSCIOUS REALIZATION of godlikeness and consequently the dominion over creation, being necessitated to struggle upward thru centuries of growth and experience until he is again seeking a basis of godlikeness within the soul. How is this to be realized as it must be before man is qualified to fulfil the purpose of taking the dominion over all things? In God there is no past, no future; his words still live and are just as potential now as the eternal Spirit of Love that uttered them. We are not to grope blindly along, waiting for some vague millennial age in the dim future; the creative purpose is to be accomplished here and now, in this race and generation. Therefore all that is necessary for man to do is to let the interior self be godlike, to express life from within outward, for it is only the yielding to the demands and caprices of the external self that builds up a false structure of belief in separateness from God. This necessitates freeing the soul of all external ties and conditions of earth, for man cannot rise to a condition of godlikeness, nor dominate anything so long as he allows the soul to be bound by that thing, as he perceives that he has within himself the servility of the slave or the majesty of godlikeness, according as he is ruled by external ties and circumstances, or escapes from them by as-

serting his interior basic unity with Infinite Life. It is manifest that godlikeness and dominion over self are perfectly reciprocal; for in proportion as man becomes godlike he will have achieved dominion over self, or in proportion as he gained dominion over self just so will that interior adjustment to the Spirit of God have been perfected.

The one grand obstacle to the emancipation of the soul, the one tie which has bound man to earth thru all these centuries, and caused him to become enmeshed in material interests and blinded to all pertaining to the spiritual life, is the great factor—generation.

Now that a people stand prepared to assert and maintain the supremacy and freedom of the soul over generation and all earthly conditions, and its complete unity in godlikeness, having found the kingdom of God within, that is being as Christ taught, born from above, of water and of the Spirit, the way to the tree of life is again open, and it behooves all those who are ready to take upon themselves the work of regeneration to form and carry out the preceding resolution and stand forth pledged to be among the redeemed souls of earth, the first harvest of all the ages, as the fulfilling of God's Purpose in Creation, and of Christ's mission to earth, described in chapter xiv. of the Revelation of St. John.

"WHAT time I am afraid, I will trust in Thee."—Ps. lvi. 3.

"I will trust, and not be afraid."—Isa. xii. 2.

"What time I am afraid," ah me!

My heart said, "Lord, I'll trust in Thee."

But better yet that heart had said,

"I'll trust and not be afraid!"

—R. M. OFFORD.

LOVE

By S. L. LULL

"THOU shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." "Thou shalt love thy neighbor as thyself." A neighbor, according to Jesus' explanation in Luke x. is one who needs our help, and this is given in the dictionary as one of the definitions of the word, "neighbor." Taking this as a basis, would not the words and acts of kindness done to such a one, show love of the kind mentioned in I. Cor. xiii. It would not be seeking our own. It would be pure giving expecting no return. There would be no chance of being "puffed up," because we should not know who the neighbor was until the occasion of need presented itself. It might be the person was a "sinner" in the eyes of the law of common decency and of purity—yet to minister to such a one in love, we should have to "see no evil," for if we offered succor with an "I am holier than thou" feeling, it would be a curse, not a blessing, not a deed of love. In other words, the law of love is the law of SERVICE. Not service according to some selfish preconceived idea of a mission in life, but, day by day, serving others on each occasion that presents itself. Not doing for others the things we like to do or think they ought to have done for them, but doing what they need done and what sometimes in distress they may ask of us. God always works thru means, and in loving service for others we may become one of these means, and in so doing we show our love to God. As we may aid others in body, soul and mind, so we love God according to the commandment, showing by our lives that we have dedicated ourselves to him.

"LIFE never turns its best side toward us until we turn our best side toward life."

AN OFT-REPEATED QUESTION

By P. J. WILKINS (London)

THERE is a question which has often been asked somewhat after the following manner: "How is it that God has taken so long time to carry out his purpose, if indeed it is his purpose, to make men and women in his own image and give them dominion over the earth? or, in other words, why has the harmonizing of the whole body of men, as a conscious, willing unit of power and love over life and death, been so long delayed?"

From the standpoint of the finite mind this is a perfectly legitimate question. In order to answer it in detail, we should require to know and to examine into the methods and feelings and impulses of every created thing. That this is impossible to one mind is of course quite obvious. Therefore as a first answer to this question we must bear in mind the actual thought, knowledge and feeling of the one who is conscious at every moment, in all the conscious and semi-conscious entities that go to make up the creative bodies, not only of our solar system, but also of the universe.

Yet the fact remains that it is now permitted those who follow the teachings of the Christ, and live the regenerate life, to answer it in germ-form, so that all those who are seeking God, may obtain a glimpse of the Father of Life that has led them thus far, and has so arranged all things in nature and in the heavens, that they are working slowly but surely towards the purpose that he had in view when he spoke the worlds into being. This light is set before them, so that they may work towards the ultimate of their own accord, and so obtain the desires of their own hearts, and "feed the poor and hungry" and heal the sick of EVERY CLIME AND NATION.

In order to encompass the ground we must make the statement (which we think may be proved by all those who desire to prove it), that there is that within our bodies which corresponds in germ-form to every known quality of animal, vegetable, or mineral life on the planet. We know that recent discoveries of science, and the certain knowledge that we now have of the workings of the human mind are sufficient to prove this. We also know that it is impossible for any one to find the necessary time to prove it from outside sources; but this is where one great value of the regenerate life appears, for this life enables one whose mind is centered on God, or spirit, to know these things for himself, without any prolonged study of the scientific results and conclusions of those who have spent a lifetime in their search after scientific phenomena.

Now it will be seen that such an attitude of perception could not exist unless the knowledges upon which it was based were first obtained thru the laborious efforts of countless men and women in the past, and this is the point we wish to bring out, and ask you to remember, in answering the question. It will also enable you to apply the same form of reasoning in connection with any known detail, of all the manifest forms of life on the planet.

As all the vital truths, and mental and spiritual riches, or knowledge of fact, that we now possess, whether they relate to physical phenomena, or the action of invisible forces, which are stored up in the life or mind of the planet, have been brought into existence, and laid by for our use, thru the efforts of those who have lived in the past or are living now, it follows that, if the purpose of God is to make man in his own image, and at the same time give him freedom of action, the time that it has so far taken to accomplish this has altogether depended upon the amount of experience that man has required to be able to form any conception of the great and glorious Nature whom we call God that created and governs even our little world.

The point for us continually to remember then is, that it is our lack of intelligence, our lack of effort, and the feebleness of our desire to know the truth, that prevents the work of saving the world, and bringing the lives of human beings into that harmony which results from health and happiness alone, or a perfect life of regeneration from being accomplished.

Let us apply this thought with diligence to our life. The ideal that we desire should be in line with that of the Creator, but even then it can be obtained only thru our own efforts as **THE FIRST ESSENTIAL.**

Without effort we accomplish nothing in any sphere of life. Without effort we die. Effort, where the mind is the controlling agent or cause, is spiritual and godlike, whether it be to build a wall, write a poem, steer a ship, or to bring the world into harmony with the mind and will and purpose of God. The nearer we approach the mind and central purpose of the living word of the Creator, the more potent our efforts become, for that great Spirit, who loves to serve us, begins to fill us with greater and greater power as we expand our desires on behalf of all the children of men.

“Can’t you get the concept that your life is consciousness? If not, learn to look “within.” You may reduce all life to ideas, as did Plato, and probably greatly benefit by so doing. I take it that it is a fine philosophical accomplishment. It seems to afford a spiritual working system by which you may live and progress. Learn to look at your entire life as a consciousness; try to conceive this consciousness as a sort of huge reservoir of life, whose contents of spiritual knowledge you may force to rise higher and higher with each succeeding day, week, year. With this conception you may look forward to the time when your reservoir of consciousness will overflow with an abundance of Divine Life and wash away the scum and slime of mortality, deluging your whole being with the pure crystalline waters from the Fountain Head.”—*The Individualist.*

THE POWER OF MIND OVER MATTER

As I was passing the erection of a bridge to-day, I paused to watch the wonderful muscular power of the men who were wielding the great crow-bars of iron! And then I turned to look upon the difference of form of the architect who was directing their movements. His mental cultivation had so refined and weakened his body that he appeared a dwarf beside those sons of toil.

The illustration seemed to be a witness of how his mind would be carved on the enduring granite to tell posterity that his mind designed the stupendous undertaking. Whilst those who contributed to its formation by bodily exertion alone, would pass hence and be forgotten.

Thus we see how mind is superior to physical force, and that the man who rules by mind has the greater power. The history of our country will furnish us with many instances of this. Not only power over the physical, but power to out-step the limits of Time and to take into his hands the building of a future in which physical force will crumble away and give place to a degree of formation which in time will become the building power of a more ethereal world—the substance of which we are only just beginning to sense.—M. D.

WHAT a glorious privilege it is that we may be that which we will to be, that no matter what our surroundings may be, nothing but we ourselves can hinder our real self from being the highest we can conceive. Just as a diamond is a diamond even if it is found in the mire. And just as a diamond needs proper surroundings to appear to its best advantage, so we may need proper conditions to bring out the best within us, yet the fact remains that no matter what our surroundings may be, we, the real self, may be the highest and best we know.—ARITA.

PIONEERS

By ELI

O man, greatly beloved, fear not, peace be unto thee: be strong, yea, be strong.—Dan. x. 19.

THE dying words of king David to Solomon were "Be thou strong therefore and show thyself a man." No man or woman has ever become strong except thru conquering adverse conditions. The man who seeks the best and highest in life must enter into the battle of life fearlessly. Looking over the past history of man, we always find that there has been some force to push him out as it were from father, mother, and friends, bringing upon him difficulties and obstacles the overcoming of which has given him strength of mind and will.

The hardy Norseman by navigating the rough and rugged shores of his own country, was thereby enabled to sail over unknown seas and discover new lands. The Pilgrim fathers being denied religious liberty at home, crost the Atlantic, and established homes in the wilds of a new country. The early western settlers traveled across the prairies in canvas-covered wagons, transporting their families and effects, fighting Indians, carrying seed, farm implements, and provisions enough to last until they could raise the first crop. All these early pioneers had to overcome every adverse condition that is peculiar to a new country, conditions that our present generation knows nothing of, for they paved and smoothed out the way for their followers. By overcoming these difficulties these pioneers developed a courage, firmness and self-reliance all unknown to their posterity.

Thus it is with those who are called out to live the higher life, they are instruments in the hand of God to pave the way for the rest of the members of the Body of the Christ. There-

fore it is necessary for us that the Spirit of God force us along the path to meet difficulties of every name and nature, that we may grow an unyielding firmness of mind and will. Man must gain strength by bearing his own burden, God will never do anything for a man that he is able to do for himself. God will supply the necessary means for man to do and accomplish but he is left to stand on his own feet, to remove every thorn and thistle, defying every adversary, to prove himself a man, thereby becoming a son of God and a useful member in the Holy Order of Melchizedek.

Jesus, the Christ, was faithful unto death. Imagine, if you can, the strength of mind and the faith in God that would be faithful unto death. Suppose the time of trouble that is coming upon all the earth were here now, and we were commanded by some great earthly authority to change our religious belief or be tortured to death, and the instruments of torture were at hand, what would be the state of our minds in that trying moment? The sorrow and agony of the man Jesus in the Garden of Gethsemane were so great that his sweat was as great drops of blood. Three times he prayed, saying: "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will but as thou wilt." His last words in that prayer were, "O my Father, if this cup may not pass away from me except I drink it, thy will be done." In that hour he felt deep down in his soul that he was ready to face death in order to do his Father's will. No animal fear could henceforth move him; he simply said, "Behold, the hour is at hand. . . Rise, let us be going." The chief object and aim of the life of regeneration is to become one with the Father, tho we be surrounded by fiends that are ready to torture us to death, we must have arrived at a point in our faith and love for God that cannot be moved. We must feel the words from the depth of the soul, "Tho thou slay the body, yet will I continue to trust in thee." We must heed the command to Daniel, Son of man, "be strong, yea, be strong."

BOOK REVIEWS

365 DAYS OF FASTING LIFE, by Aumond C. David. 37 pp., paper. Price not stated. Address Aumond C. David, 993 New Hampshire St., Los Angeles, Cal. This book is an exponent of the one-meal a day system of mental and physical culture, altho it contains much that is applicable to other modes, including short fasts.

What this author terms "Fasting Life" is not total abstinence from food, but is judicious selection in quantity and quality, in order that the body's demand and supply shall be economic, ample, correct.

For a number of years we have known Mr. David as a sincere and progressive young man, desirous of helping others in self-mastery.

There are other ideas he sets forth on circulars which we have not read. All who write him will be supplied with his descriptive matter.

THE KALPAKA, is a Hindu monthly, devoted to occult wisdom and its application in everyday life, and the relation of breath-culture and thought-control to health and success. This magazine is in its fourth volume. Price \$1.50. Send for sample copy to The Kalpaka, Tinnevely Bridge, South India.

SELF-CULTURE is a Hindu Quarterly, published by the Indian Academy of Science, at Kizhanattam, Tinnevely District, South India. It is devoted to the culture of mind, soul and will. Price \$1.

THE ORIENTAL MYSTIC MYNA, a Bi-monthly Magazine, Devoted to the Study of Philosophy, Religion, Psychology, Occult Science, &c. Price \$1. Address The Editor, 68 Armenian St., Madras, India.

PRA BUDDHA BHARATA, published by the Himalayan Swamis, at Mayavati, Kumaon, Himalayas, India. It is devoted to the Vedanta philosophy, one of the oldest and purest and most practical systems of Hindu religion.

The four above-named Hindu publications are printed in English, and are the best that come to us as exchanges. Those who wish to know what the Orient is contributing to advanced religious thought should send to these magazines for a sample copy. If you send a postcard add one cent extra postage; if you send a sealed letter, affix a 5 cent stamp.

TALKS ON THE KINGDOM OF HEAVEN, by Myra G. Frenyear. 42 pp., paper. Price 10 cents. House of Blessing, 2109, 2d St., San Diego, Cal.

The author says, in the Foreword of this little book: "These talks concerning the Kingdom of Heaven were given to a little company of souls during Lent, nineteen hundred and nine. Many of the listeners had followed the leader for more than a year in an interpretation of the Gospel of Matthew. Beginning with Jesus' ministry we had, by the Lenten season, reached the Parables of the Kingdom of Heaven. It is at the urgent solicitation of these students that this Word of the Kingdom goes forth into the world. It is sent as a seed of mustard; to some it may seem only an invisible germ of heaven, but those who heard it thru the Spoken Word know that it is a germ of living [?] life." Yes, the booklet is full of a beautiful spirit, and the price is so far below its value we hope our readers will get it, for none of us have yet worked out the extent of blessedness embodied in Christ's words which these "Talks" have mainly in consideration.

THE SEEKERS, An Explanation, by Mrs Philip Munn. 63 pp., paper. Price 26 cents. The St. Catherine Press Limited, 8 York Bldgs., Adelphi, London, England. The object of the author is to assist those who are just beginning to search in the religious and metaphysical literature of our time for a more practical Christianity than orthodox creeds offer. She tells the reader somewhat of her idea of God, of Christ, and the requisites constituting ways and means for making daily life a continuous drill in the principles of Christhood.

CLUES TO CHARACTER, a Text Book of Physiognomy and Graphology, by R. Dimsdale Stocker. 108 pp., paper. Price 50 cents. L. N. Fowler & Co., Imperial Arcade, Ludgate Circus, London, or Fowler & Wells Co., 18 East 22nd St., New York City.

For the benefit of those interested in the subject of Letters and Numbers as a key to religious truths notice is invited to a new book on this subject advertised in this issue.

EDITORIAL

THE BRITISH ESOTERIC SOCIETY meetings are held at the BATTERSEA PUBLIC LIBRARY, LAVENDER HILL, London, S. W., every Wednesday at 8 p. m. (except the first Wednesday in every month). Visitors are heartily welcomed.

Time of Cusp Transits.				
Washington, D. C., January, 1910.				
Body	Enters	day	h.	m.
☉	♌	2	7	29 a. m.
"	♍	4	8	10 p. m.
"	♎	7	8	11 a. m.
"	♏	9	5	31 p. m.
"	♐	11	11	44 p. m.
"	♑	14	3	41 a. m.
"	♒	16	6	37 a. m.
"	♓	18	9	30 a. m.
"	♈	20	0	50 p. m.
"	♉	22	4	54 p. m.
"	♊	24	10	15 p. m.
"	♋	27	5	43 a. m.
"	♌	29	3	57 p. m.
☽	♋	20	4	51 p. m.
♂	♎	3	3	21 p. m.
♀	♏	10	4	1 p. m.
"	♐	29	4	31 a. m.
♂	♌	4	5	22 p. m.
"	♍	10	10	55 a. m.
"	♎	15	11	30 a. m.
"	♏	20	5	52 a. m.
"	♐	25	4	32 a. m.
"	♑	30	6	54 p. m.
On Jan. 1, ♃, ♅ and ♄ are situated as follows :				
♃	♒	2°	56'	34"
♅	♌	22	32	50
♄	♏	21	1	59

BIBLE REVIEW

Vol. VIII.

FEBRUARY, 1910

No. 5

OBEDIENCE

BY I. L. HARPSTER

As I look back to childhood days I recall instances wherein I wished to do certain things, or to have certain things, but my requests were met with a gentle but firm command, "No, you must not do that, that is wrong," or, "That will injure you," or, "That is not good for you, so you cannot have it." Invariably my answer was, "Well, why?" "Why can't I do this?" or, "Why can't I do that?" or, "Why can't I have this," or, "Why can't I have that?" These seemingly unkind denials looked like unjustifiable restrictions limiting my liberties, for I would draw comparison with others, with older boys and older people enjoying the things I wished to enjoy, or doing the things I wished to do. Then came the ever-recurring boyish consolation: "Just wait till I get big, then I can do as I like."

How often we hear children pleading with their parents or their elders for certain liberties; and we hear the same objections raised by those over them, that confronted us when we were of their tender age. The child little knows the disappointments, sorrows and pains it has escaped by following its parent's instructions. While the child is ignorant of all this, yet the parents and older ones know what the child needs that it may escape bodily harm or suffering, and make proper

growth and advancement. Thru obedience it may learn in some degree at least to curb its selfish desires, and lay a foundation upon which to build a moral and lovable character.

How often we see children in places, in environments in which they receive impressions that necessarily influence and enter into character building, impressions that are unsuitable for their tender years and pliable minds. Their minds being filled with poisons arising from witnessing obscenities and hearing vulgar language, it can easily be conjectured what the result of such schooling will be. When the mind is plastic the impressions received are lasting, and these impressions tho evil in their tendencies, are just as acute and leave their lasting effects as if they were good and morally constructive. Without the parental care the child will run into all excesses thru undue liberties, forming evil habits and building a character that is most unlovable. In order for the child to be the pride of its mother and joy of its father, implicit obedience must be enforced.

Obedience, however, is not limited to, or intended for, the child only. The word does not become obsolete because one has reached his majority. For as he enters upon any vocation in life, he finds that obedience is still required. For it is obedience to laws recognized thru experience that governs here as well. Success in all lines is traceable to obedience and to the applying of correct principles.

Even our Master was not above obedience. His own words are too clear upon this point to cause any doubt: "For I came down from heaven, not to do my own will, but the will of him that sent me." The essential point with the Master was, "to do the will of him that sent me." If the Master was subject to a higher authority in order to accomplish his great work, is it strange that we, in order to acquire powers for which we were created and intended to exercise, should be subject to methods leading up to these accomplishments? Is the servant greater

than his Master? Is it not a suggestion to the reader, as our Master was gifted with that which was considered miraculous powers, that we are to perform the marvelous works that he performed—yes, even “greater things than these shall ye do”? Does the reader know that there are methods known to Masters now on earth by which these powers may be acquired by the devout followers of Christ? and that these methods are unknown to the majority of teachers of the Gospel? Yet we have Christ’s words for the statement: “No man cometh to the Father but by me.”

But, obedience—upon obedience rests permanent and eternal progress. The Christian devotee should present the same attitude to the masters as an obedient child presents to its parent. The inclination is to disobey. He may conclude a little deviation from the rules laid down is unimportant and will not retard his progress. But he forgets the Master’s words, “Strait is the gate, and narrow is the way, which leadeth unto life, and few they be that find it.” It is far better to submit, as does a little child, and obey those who are able and willing to teach you and direct your feet in the right path. How often the one being led forgets that he is the one to be benefitted and blest, and not the teacher.

On entering the life of “regeneration”—the being “born again” or, the “renewing of the mind”—the Christian neophyte enters upon a new plane of existence, where the experiences are new and in many respects similar to the child’s. He meets with experiences that are new to him and if he has no master-mind over him, or rules to guide his own footsteps, he will meet with difficulties and trials that will injure him and retard his progress. Or, if he is disobedient to his masters, as the little child often is, suffering and disappointment must surely follow; and instead of a Christ-like character being formed thru the “renewing of the mind,” the result of the “new birth” may develop an intensified-selfish and unlovable being. Obedi-

ence to methods laid down by a master-mind, is as much importance to the Christian neophyte, as the obedience of the child is to its parents. Obedience to those who know the obstacles to be encountered in the way, is the only safe rule to follow.

The life of "regeneration" as taught by Jesus, and enlarged upon in the Esoteric writings (and perhaps in a few other writings), is the way to light and life. It is well to caution those who may be attracted to this life by a mere fancy; for if they imagine that the word "Esoteric" implies that magical, occult powers may be acquired for mere amusement and self-aggrandizement, they will be woefully disappointed. We would ask the reader: Have you ever seriously contemplated the depth of meaning underlying the sixth beatitude, viz., "Blessed are the pure in heart; for they shall see God"? If you have, then you will understand the motive and purpose for which the Esoteric Society stands. It stands for that which is holy, good and true, leading man away from his carnal nature and inspiring the noble and best in man, leading him step by step by gradual gradations, that he may become a master over self and ally his loves, sympathies and desires to God.

As you contemplate the nature of this work and the purpose to be attained, does it not become evident that for one to come into alignment with God's purposes and God's laws, obedience to the knowledge of experimental laws are the only true guides for the Christian-neophyte's feet? and that obedience to the spiritual guidance of our blessed Master and the heavenly powers, with the help and direction of their representatives on earth, must finally lead us all into that marvelous light and life?

A POLISH SEER ON THE IMMORTALITY
OF THE BODY

By WINCENTY LUTOSŁAWSKI (Poland)

A CENTURY ago, on September 4, 1809, at Krzemieniec in Volhynia, Poland, was born Tuljusz SŁOWACKI, now generally recognized to be one of the greatest poets of the Polish nation.

He wrote many poetical works until 1842, and then on July 12, 1842 he met a strange prophet, Andrzej Towiański, who suddenly transformed him, opening his sight to past and future, and to the mysteries of nature and of the soul.

Nobody witnessed that conversation between these two men, but we can judge of it after its effects. Słowacki had been vain and ambitious, desirous of fame and external beauty, success in society and love of women. He now disregards all these things, and devotes his life to teach his nation the ways of regeneration.

He writes the day after meeting Towiański, the following verses:

"A new conception of faith is now developed, and has arisen in a lightning in me, as a whole that makes ready to action as a holy truth. . . .

"I have now peace forever, and shall be eternal like those whom I shall resuscitate from the dead, and shall be powerful like those whom I shall conquer, and shall be happy like those whom I shall make happy, and shall be created anew like those whom I shall regenerate—so help me Christ, my Lord and God. . . .

"To those who follow me, I shall give thru faith, not by magic incantation, what God himself gives—into their mouths I shall put the command of victory, into their

eyes a look that conquers men and knows no resistance—so help me Christ, my Lord and God.

“With humility I kneel now down in order to arise as a strong worker of God. When I arise, my voice will be the voice of the Lord, my cry, the cry of the whole nation, my spirit, a triumphant angel—so help me Christ, my Lord and God.”

Since that time Słowacki wrote his greatest works, poems describing many incarnations of the same spirit; and treatises explaining the whole creation.

He taught evolution long before Darwin and Spencer, and died at the age of forty, in 1849.

For more than fifty years his later works were almost unknown and to a great extent unpublished, and only this year [1909] in connection with the centenary of his birth, several complete editions, including these later works written after 1842, were published in Warsaw and Lemberg.

Now Słowacki appears as a great seer, deserving the attention of the world. Much of what is now growing popular as “New Thought” was exprest by him more than sixty years ago.

Among his theories there is one view that will particularly interest those who live a regenerate life. He maintains that those who do not spend their vital energy in the reproduction of their kind, will attain physical immortality by a complete transformation of their bodies, which then will no longer be sources of temptation. He said that the first men did not reproduce themselves like the animals, but had the power to create new beings from light.

They were seduced to copulation by the serpent, and since the spirit of the serpent incarnated in the body of men, mankind multiplied itself after the fashion of animals, undergoing a transformation of their bodies and

minds, by which the elements of light were changed into fire; and this fire of sexual passion consumes the bulk of mankind, except the few, who live a regenerate life, and who are preparing for a future immaculate conception.

Such souls will attain gradually, after a few incarnations, a body of light, free from illness and death. They will unite to form a new Jerusalem, a perfect city of immortal saints, from which regeneration will spread over all the globe. The immortal bodies will feed on air and light and need no gross food. They will ascend into heaven like Elijah, and Christ, when they have fulfilled their task on earth. Everybody who understands the truth of regeneration may help to bring about this great change over mankind.

It can come only by voluntary efforts and by the devotion of God's true workers; but God is helping mankind now in a very particular way, towards a great and sudden change of all the conditions of life, which will be finally produced by Christ in his second advent.

Death and generation are necessary only on a lower level—the regenerate bodies of those whose spirits by a pure life have been made ready for an immaculate conception, need neither death nor are subject to the fire of sexual passion. Słowacki lived himself a regenerate life and all his biographers have not discovered in his life a single impure action, tho in earlier years he wrote much of love and women. He never had a wife or mistress and is supposed to have died a virgin.

This centenary is now celebrated everywhere by the Poles, as he is generally regarded to be one of the greatest masters of the Polish language. His body, buried in Paris, will be brought to Poland and obtain a sepulchre on Mount Irawel at Cracow where are the tombs of the Polish Kings.

THE BIBLE AS A GUIDE TO TRUTH

By P. J. WILKINS (London)

WHAT should our feeling be with regard to the Bible? We think that many people in the past have gone to an extreme of feeling with regard to this book, and regarded it as the one and only book of Truth. On the other hand, a certain class of people have gone to the other extreme, owing to the fanaticism of the former class, and have turned away from it with repugnance. We see no difference between the two classes for each is the antithesis of the other.

With regard to the matter, our statement is that we should seek truth diligently from all sides; love the good that we find in every direction—in the hearts of good men and women, in the singing of the birds, in the fields and meadows, by the mountain and the sea, in the aspirations of the poets, in the activities of the men of craft and commerce, in the life of the sailor and of the landsman, in the writings of the literary, scientific, and scholarly men of all nations and ages. Each of these has a song to sing, a truth to unfold that you need, and an inspiration of vitality that will make you a harmonious man or woman. In their songs you will find the highest and the lowest vibrations of your nature, and to which you may respond with gladness.

But how about the Bible itself? Some will say: "We do not belong to either of the classes that you have mentioned. We have an open mind in the matter." If so, then to you perhaps more than all others comes the message of Life. You need not cease to love the world of good that is open to you, yet it is necessary for you to learn to love the spirit of the Old and the

New Testament writers, and especially the spirit of the Christ, before you can realize even a little of the glorious nature of the one only YAHVEH, and all the works of his hand that we have so briefly referred to.

But before you can sense and know the spirit of the Bible, you will be much exercised with regard to the letter of it. In your heart you will say: "But how can any one love that which they do not understand?" In saying this, you admit that you, in common with all men, do not understand the meaning of that book, which is undoubtedly true, but you are wise and even good in saying so.

The message that is sent to you by the teachings of the regenerate life is this: If you follow out those teachings with an open mind, and a childlike spirit, you will learn to love the good around you more and more every day of your life, and you will know in due time, that THE BIBLE CONTAINS IN MOST POTENT FORM, THE SCHEME AND PURPOSE, AND ULTIMATE OF YOUR LIFE, and God's way of dealing with his children. It will enable you to work towards the accomplishment of your highest ideals, whatever they may be, and to succeed therein.

But always remember that the message says: Unless you start to control your nature, and determine at all costs to overcome all waste of the seed, the Bible, and all other sacred books, and the meaning of your own life, will remain enshrouded in mystery. But to those who love Truth in all "her unashamed beauty and nakedness" this message will open the gate of Paradise.

One of your sisters in the regenerate life sends you the following:

All loves must first be cast aside,
All things that men esteem their own,
And Truth be taken as a bride,
Who reigns supreme and reigns alone.
She will not come for lower price,

Her sweetness man can never know
Who seeks this virgin to entice
To share his love with things below.
She does not ask for written creeds,
No faiths her lover need profess,
But she demands unselfish deeds,
Nor will be satisfied with less.
Ah! she will gladly give her hand,
And fondly cling to his embrace,
Whose love is passionate and grand
For all the stricken human race.
But lest he should profess a love,
Of sentiments that merely seem,
Sincere intention he must prove,
By making sacrifice supreme,
Then she will slowly lead him on
By suffering and sharp ordeal,
Until a victory be won,
And he begins to sense the real.
Mainly by suffering he grows,
And thus of insight gains the sense,
Till by experience he knows
Where his real faculties commence.
When he by effort of his own
The painful pilgrimage has trod,
At last he finds himself alone
With nature and with nature's God.

“PEACE with the pure abides;
Yea, all the humble, all the gentle know
The shelter where she hides.”

—From *The Inner Life*.

THE TRINITY

By ALEXANDER MCINNES (London)

THE triangle has ever been the symbol of Divinity and when man was made in the image of God he also was formed a triad. Notwithstanding all that has been written to the contrary we find that most people still think of three Gods, while their lips speak of one. They think of God the Father as an aged man, of the Lord Christ as a younger man (as befits a son) and of the Holy Spirit as another being having neither matter nor substance. This is caused by the erroneous teaching that there are *three persons* in the Godhead; *i. e.*, God the Father, God the Son and God the Holy Spirit. Yet the same people would count it a form of madness if we were to speak of a man named Smith, as Smith the body, Smith the soul and Smith the spirit.

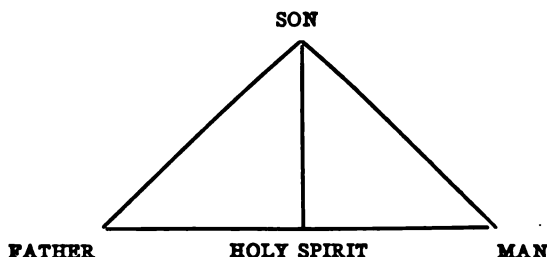
Hence we do not speak of any man as being three, three men, because he is a trinity, and each part of the trinity performs its own peculiar function. It is his three sidedness that makes him a man. A triangle has three sides; but each side is not a triangle, it is only a line. Altho we speak of the sides severally, as the base, the perpendicular and the hypotenuse, yet the three sides form the triangle, and without the three sides there can be no triangle.

This is the more apparent when we see that God cannot be God the Father, except he has at least one child. We are informed that the Son, the Lord Christ, came forth from the bosom of the Father and from the two proceed the Holy Spirit. These three vary in manifestation and purpose—as may the three angles and sides of a triangle. At the same time such a triangle represents unity in variation, as taught by the Lord Christ, “My Father is greater than I.” “But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth” (John xvi. 13), as if the Holy Spirit

were less than the Christ, *i. e.*, at his service. At the same time he claims unity with God, "I and my Father are one." "All power in heaven and in earth is given unto me," And "in Him [Jesus Christ] dwelt *all* the fulness of the Godhead bodily."

In the herb, the root first takes life in the earth, then the stem matures, last of all comes the blossom. Man, too, first develops the material body (as the savage, or even as the modern physiculturist) then the soul, the substance body} (intellect, reason, *et cetera*), finally the spirit, the indestructible body (Divine Wisdom). Everything grows from the seed. Hence, when mankind had developed sufficient soul to begin the higher culture, then and not till then, was the Lord Christ sent to plant the divine seed in the earth.

Altho the triangle is in itself complete, God's purpose is to enlarge it.



Jesus taught that "No man can come to me, except the Father who sent me draw him" (John vi. 44). God draws mankind to Christ thru the Holy Spirit. This forms a second triangle, making man one with the Son as the Son is one with the Father. And altho there are now two triangles they only form *one* larger triangle. Hence, we may know that "NOW we are the sons of God," joint heirs with Christ.

It is so important that we be clear in our idea of God and of our prospective relation to God, that I trust these few words will enthuse us to make our "calling and election sure." In this way the thoughts of our mind and the meditations of our

heart and every action of our life, will become more and more godlike, until we may be enabled thru the Holy Spirit to say, as did Jesus: "He that has seen me has seen the Father." Surely this is a high calling!

LOVE

"What's Love?

A stirring of the pulses?

No.

A beating of the heart?

A quickening of the eager breath that pants thru lips apart?

A swaying madness of the brain,

The onward rush of blood amain

That thrills each nerve, and thrills again?

No, none of these.

What then?

A straining of the heart-strings?

No.

A frenzy of the reins?

A wasted pallor of the cheek, lips from whose kiss spring
blains?

A boiling, and by turns a chill,

In every quivering ruby rill

That floods and famishes the will?

No. *Then what, pray?*

This, then:

A deep unalterableness.

Yes.

A fixity of will,

A music magic might that moves whilst seeming to be still.

The force that keeps the Earth a-swing,

Alchemy that makes winter spring,

The power that teaches birds to sing—

All one are these."

—H. R.

—From *Modern Astrology*

THE VITAL FLUID

By HENRY PROCTOR, M. R. A. S., F. R. S. L.

THE oft-repeated and common expression that "The blood is the life" is erroneous and misleading. The correct idea is that "The life of all flesh is *in* the blood." The vital fluid is that which was known to the ancient Egyptians as the *Sa-en-ankh*—or fluid of life. This indeed is the very essence of life, without which the continuance of life in any organism is impossible. There are countless myriads of organisms without blood, but none without the vital fluid—the *eau de vie*, or water of life. It is this which is the primary essential of all growth whether it be of plant, animal or man. So in the young of every species, the circulation of the vital fluid is the cause of the normal growth which takes place in any part of the organism. When the necessity for growth ceases, then the *sa-en-ankh* takes on the work of providing for future generations; producing seed after its kind; or, according to its species. And just here we are on the border of a great mystery; and we have often asked ourselves the question: "Why is there on all hands such a stupendous waste of seed?" Perhaps the question after all is only a proof of our ignorance. We eat an orange, for example, and find perhaps twenty seeds in it, sufficient to have produced, if carefully cultivated, twenty trees. We look upon these as a detriment, but it may be that they have some use of which we are at present ignorant, as we have formerly been of the value of the precious by-products which are now highly esteemed. But of late years there has been produced the seedless orange, which for food purposes has been found a vast improvement. Why is this? It is because the vital fluid which formed the redundant seed, has been transmuted into life-fluid for the orange, and has thereby rendered it far larger and more luscious. In course of time this may possibly be carried out with all kinds

of fruit, and thus the quality will be indefinitely improved, and so with all kinds of vegetable life.

It is scarcely possible, I think, to overestimate the value of the vital fluid in regard to animal life. It has been proved by actual experiments that the spermatic secretion of animals is capable of curing all kinds of disease in human beings. More than 120 different diseases are vouched for, as having been cured by the subcutaneous injection of the vital fluid of animals into man; and by this means even old men have been restored to a comparatively lasting state of health. Now, as I have said before, the *sa-en-ankh* is at no stage of life absent from the body, for without it life is impossible. We have then within us, all of us, a wonderful asset, the pure gold of life, which in the majority of cases is being wasted like the seed in the orange. The question, is: "How can I utilize this precious possession?"

We have said already that it is the cause of growth in the young of every species, and in the case of every healthy organism, it is thus utilized to the greatest extent. But when the limit of growth is reached, wasting begins, especially in human-kind. And the greater the remove from natural conditions, the greater the waste.

The majority of civilized men and women to-day, especially those in large towns, have to live an artificial life, and thousands of useful lives are being cut short by disease and death, notwithstanding the myriads of modern precautions, and the tremendous advance in medical skill and knowledge. But is there no remedy for this state of affairs? Can we think that Providence so designed it, or that mankind is really carrying out the will of the Creator? No, for God wills to destroy death. He calls it "the last enemy." The whole creation, we are told, is to be delivered from the bondage of corruption. The time shall come when even on the earth "there shall be no more curse, and no more death."

God undoubtedly wills that his sons and daughters should have a healthy mind in a healthy body—that spirit, soul and body should be preserved in perfect soundness. Disease and Death, which are the fruit of sin, cannot be well-pleasing to him. The way out is by means of pure living: “Present your bodies a living sacrifice,” to be “Holiness unto the Lord”—a temple of the Living God, and he will keep that which you have committed to him. But we must co-operate with him, by keeping ourselves pure, cleansing ourselves from all defilement of the flesh and spirit, perfecting holiness in the fear of God.

After a period of pure living and devotion to the will of God, longer or shorter as the case may be, the power will be given us, of utilizing the vital fluid which is now being wasted.

After a period of conservation, more or less prolonged, we find that we have the power within us to transmute the seed of life into the water of life, and thereby we discover that we have in our bodies a fountain of life which vitalizes first, the physical, expelling even hereditary disease, and producing perfect health in the body, and then imparting a hitherto unknown vigor to the mind, causing us to excel in every kind of knowledge to which the mental powers are directed, and finally resulting in such an abundant supply of spiritual life that in the language of Scripture we find that: Our sun no more goes down, nor does our moon withdraw itself, but the light of the moon is as that of the sun, and the light of the sun is sevenfold; as the light of seven days (Isa. xxx. 26).

And your God shall be the Splendor for you;

Your Sun never set—

And your moon never cease,

For the Lord shall be to you perpetual light,

And the days of your sorrow will end;

In the day when the Lord heals the bruise of his Race,

And cures its festering wound.

THE MYSTERY OF GODLINESS

SECOND SERIES

By THE REV. GEO. T. WEAVER

PART I.

MAN AS GOD INCARNATE

And without controversy great is the mystery of godliness; God was manifest in the flesh.—1. Tim. iii. 16.

IN the eighth Psalm, 3-5, the question is asked by King David, "When I consider the heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man that thou art mindful of him? and the son of man that thou visitest him?" This question the Psalmist answers immediately, "For thou hast made him but little lower than God, and crownest him with glory and honor." The word translated here "God," in the Hebrew is "Elohim," which represents, as we have seen in a previous chapter, the Logos, the Son, or the creative Gods. The best Hebrew translators also translate the passage thus, "Thou hast made him but for a little time less than the Elohim." The passage quoted from Paul's writing to Timothy, above, is usually referred to the historical Jesus by the orthodox branches of the church. But in the light of the quotation from David, the passage must be regarded as embracing the whole human race. Every man and woman and child is an incarnation of God, which Paul refers to as a great mystery, and not only so, but according to David, each is potentially a Logos, a Son of God, a world system creator, as the Elohim were the creative Gods (Gen. i. 1; John i. 3).

By the orthodox branches of the Christian church, it is held also that God does not enter the human until the time of his conversion, and at that time, in some mystical way, unites the human and the Divine, lifting man into heirship with Jesus to

the incorruptible heritage of heaven. But this idea is also antibiblical and antirational. Referring to the divine illumination, Jesus, the great Teacher, says, "There was the true light, even the light which lighteth *every man*, coming into the world" (John i. 9). This light is that divine potentiality in man by which it is possible for him to comprehend a divine revelation. It is also that light in all men we call conscience, which has ever been regarded as God's voice speaking to the moral consciousness in man. But this indwelling light in man has a positive aspect as well as the negative aspect just noticed. Addressing his disciples in the sermon on the mount, Jesus says: "Ye are the *light* of the world." Nor does he here refer to a reflected light merely, as the orthodox churches are accustomed to say, for the great Teacher follows with the injunction, "Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven" (v. 16). A radiant light is not borrowed, but shines from its own innate splendor. In its endeavor to establish the divinity of the Christ, the church apotheosizes the *man* Jesus. The man Jesus is one with our race, or he is not an incarnation of God. He was not the Christ in any special sense except that he was the first-fruit of those who are to come into possession of the Christ-consciousness. In this regard he posseth "all the fulness of the Godhead bodily" (Col. ii. 9). In his prolog to his gospel, John is not endeavoring to present any uniqueness of divinity as pertaining to Jesus, but simply to show a great and universal principle, the divinity in humanity, a principle hitherto hidden from man, but in Jesus made manifest. This he demonstrates in the passage above quoted, when he says that this is the light—the true light—even the light that lighteth *every man*, coming into the world. It was the divine light in Jesus, the Christhood in him, that made him the Christ, but every man coming into the world is endowed with the same illumination, at least potentially. It is possible for man to so awaken within himself the latent divinity as to be able to shine

before men as Jesus shone, and thus to become a divine illuminator.

Again, it is as Father Arnold says, "There is a power in man, not himself, that works unto righteousness." The voice of conscience just referred to is one expression of this indwelling principle, which tho not one's self, is in reality his real, his divine self, his Christhood. Another expression of this principle is seen in the fact that man is an evolving being, that is, in conjunction with the human that tends downward, earthward, away from righteousness, there is a principle that we call the Ideal in man. St. Paul discusses this duality of man in the seventh of Romans. The human he calls the "carnal mind;" the divine, he refers to as the "spiritual mind." This quality is not the result of a new principle entering man at the time of his spiritual awakening, or it would be an endowment. Previously to this it largely lies dormant, but it is there all the same, as the voice of conscience, awakened even in the worst of men, indicates. That it previously exists in all men, even in the unspiritual, is evident also from the fact that all men possess the moral instinct, in some strong, in others less; but in all to some extent. All men are capable of deciding with regard to the acts of his fellows, as to whether they are just or unjust. It is this possibility in man, and that in an active state, that makes moral reform a possibility. In this the church may take the lead and awaken a public sentiment, altho the church does not always take the initiatory step; but in either case, the fact that the public may become awakened, is evidence that the principle of righteousness is latent within the people. All revivals of religion, and all arousements of public moral sentiment, are but awakenings, in which no new principles are introduced. It is this divinity in humanity that is the hope of the race's evolution and of the realization of a divine destiny for man.

Once more, the possibility of an Atonement rests upon the

divine principle resident in man. Exoterically the orthodox branches of the church do not agree as to the basis of the atoning possibility. One branch holds to the imputation theory, another, to the satisfaction theory, and another, to the moral influence theory. This fact alone should declare the exoteric view of the atonement as non-essential, for it is the boast of the churches that in all essentials they agree. The real atonement consists of the "at-one-ment" of the soul of man with the indwelling Spirit. But this is founded upon the sense of justice or righteousness within the man, and that before he becomes Christ-conscious. No man can possibly receive the consciousness of pardon from, and reconciliation with God, until the sense of justice within him has been fully satisfied. It is upon this that the law of restitution is established. This sense of justice in man is a stubborn thing, because it is the God in him. It cannot be bribed or coaxed or deceived. It demands that strict justice must be met according to the law of God written upon the inner consciousness (Heb. viii. 10-12).

Uniformly the Bible regards man as essentially divine; not simply endowed with divinity, but as a child, an offspring of God (Acts xvii. 27).

(To be continued.)

"I CRIED TO ALLAH"

By THEODOSIA GARRISON

"I CRIED to Allah, 'Of thy justice smite
That friend who left me friendless in the night,
That friend who loosed my hands and would not stay,
But left me to the darkness and to fright.'
Then to my heart spake Allah, smiling, 'Nay,
Great was his love who, of his tender might,
Left thee to find thy way unto the light.
Hast thou not groped thru darkness into day?' "

SUGGESTION

BY LEO LIBRA

ON the surface the laws underlying suggestion seem very simple, as all great laws are, but there are very few, if indeed any, since the time of the Christ, who can apply those simple truths. There are two underlying principles that must be put rigorously into practice, in order that the suggestion be effective. The first is that the suggestion always be an embodiment of truth. To be more explicit, the suggestionist should never wound the sense of right or truth of the one he wishes to help, that is, the suggestionist has no right to interfere with the property or any personal effects that the recipient has jurisdiction over, or to give him unnecessary trouble and care, even if on the suggestion depended the recipient's soul-salvation. Then the suggestion must be perfectly truthful according to the laws of man and nature, that is, it would be no use to tell a person that a certain law did not exist, when he knew perfectly well it did exist. Neither has the suggestionist any right to make promises that he does not intend to fulfil in order to suggest something. But says one, "I can use something for a suggestion I know that it is not perfectly true, but it is for the good of the person and he will never know it." There is a subtle law here that the suggestionist who works on this plan does not understand; viz., if one is open to suggestion at all he is open to the truth of it, both as it appeals to his own mind and to the mind of the suggestionist. For if it is not a truth in the suggestionist's inner consciousness, he cannot give it as truth, altho he may utter it as truth with the external mind. It is the inner consciousness that the suggestionist must reach, and the sug-

gestion comes to the person as it is in the suggestionist's inner consciousness, and if it be untruth, he has offended the soul of the receiver. And if the suggestionist insists in following this method he is simply doing evil that good may come, which is impossible according to Divine law, "for evil is that which does evil, and good is that which does good."

The second law underlying suggestion is probably harder to detect than the one of truthfulness. When one gives a suggestion it is presumably for the good of the receiver, and one will, if not very careful, put one's will power into the suggestion and try to control the receiver to work along the lines of the suggestion, which if he does, is simply hypnotism, or in other words "black magic," and will recoil on the sender in proportion to the strength of the will used, as "action is equal to reaction and in a contrary direction." If all sickness and mental derangement are the results of obsession, or elemental influence, then those who are not perfectly truthful along their line of suggestion, or invade the sacred precincts of another's mind by force of will, are lowering their minds to the same level as the elementals that afflict their victims, or in other words, they are trying to do what Christ said could not be done, to cast out devils by devils.

Probably the best thing for one to do before giving a suggestion is prayerfully to read the "sermon on the mount," and if one's suggestion in no way conflicts with the laws therein laid down, he may consider it safe to proceed.

On one occasion some Jews tried to cast out a devil, and the evil spirit said, "Jesus I know and Paul I know but who are you?" as much as to say, "The superior, godlike powers of these men are so strong I cannot stay where they are, but you have some qualities too much like my own, I don't mind them, I shall stay where I am." Or else the spirit will recoil on the suggestionist, as in the case cited (Acts xix. 15).

If the one afflicted does not use his own will-power to over-

come his faults and weaknesses, how then is he to be an over-comer? The great souls of earth have not been subject to the will-power, or hypnotic power of others, but have been persons of indomitable will-power, thru the exercising of their own will on themselves. If the object in making man was to make him in the image and likeness of God, and give him the dominion, how can he attain this dominion if he does not exercise his own will-power for overcoming? or how can he be in the likeness of God if he uses his will-power to coerce another? for God never coerces any man.

"Without a parable opened he not his mouth." Why did Christ always speak in parables?—Because the people's minds were so darkened with sin, that he could not tell them the plain, unvarnished truths, but he must give them suggestions of these truths by drawing lessons from their simple, every-day environments. Then what constitutes the great beauty of these parables?—such beauty that no writer has ever been able to imitate, such beauty that Christ has earned for himself the title, "The greatest Master of expression." Is not the simple truths that these parables embody?—so simple that a little child can understand, and yet so profound that the greatest Christian mystic has not yet been able to fathom all their meanings.

Christ, in teaching from parables appealed to the sense of right and truth and justice of the sin-sick souls around him. There is no coercion, he simply lays the beautiful truths before them to accept or to reject.

How many from simply meditating on these beautiful suggestions have received the divine benediction, "Go and sin no more."

"MEN may judge us by the success of our efforts. God looks at the efforts themselves."—CHARLOTTA ELIZABETH.

NOT DOWNWARD, BUT UP

By JOHN FLEMING POGUE

Not downward, but up, in the depth of your sorrow,
The Spirit demands of the sore stricken soul,
That in face of the blankest and bleakest to-morrow
It look forward and up to the far-distant goal.

The test of our faith—the insignia of courage,
Is to face with composure the hour of despair—
Not to deny ; nay, nor put to demurrage,
It is ours to be calm when the hopeless is there.

In the grave where we bury our dearest affection,
We should stand with a visage erect to the stars
For the lesson of life, in whatever direction,
Is to DO and declare when in danger of scars !

Who has not known that great thrill of elation,
When the story of heroes has brought unto light,
With storms all around them, their stern declaration
Of duties discharged, tho it led to a fight?

Then you who in silence are in solitude bending
Beneath the great weight of a burden your own,
Remember those heroes whose souls are attending
Your soul in its sorrow and suffering, unknown.

Remember that others have endured ills unspoken,
Remember that God is the nearer you then ;
And turn to your loved with a courage unbroken,
To live and declare of your faith unto men.

SOME PROBLEMS

By EZRA

MUSING quietly on the hillside, these questions presented themselves to me: Who is God? What is man? Who am I and why am I here? What is life? And as my heart was touched by a vibration of that Infinite Love that is and caused all things to be, the answers were readily formed.

God is the Infinite Life of all, the Spirit, unseen, yet including all creation, who dwells in the silent depths of pathless ocean, lives in the eternal strength and silence of the unexplored forest, moves in the power of the lion fighting to preserve its life, mingles with the fragrance of the wild flower and the rose, and finds its highest expression in the intelligence of man.

Man is a thought-form or expression of God. As we read in Genesis, the Creative Word is: "Let us make man in our image, after our likeness." If man is in the image and likeness of God, and God is Spirit, man's soul or true interior essence of being is spiritual, and whatever degree of development the soul may have attained, the real Man, the real impulse, motive or will beneath the outward appearance, is Spirit.

Who am I? and why am I here? I, the conscious ego, am the result and effect of all that preceded me; all of the race thought, all the experience of the race from the beginning is summed up in me, and lives again thru me. I am the conscious intelligence who has picked up the thread of the race thought or principle, and must carry it on to newer and broader experience.

I, the real I, am an expression of God, made in his image

and likeness, in the breath of the Word which has come down thru all the centuries fraught with such immeasurable potency as to carry out of itself to the most infinitesimal minutiae the Will and Purpose that impelled it. My reason for being is to express the Mind and Will of the Creator and to seek Life in him. As I am part of him, spirit of his spirit, breath of his breath, I cannot really live outside of him, and I rest in the belief that he who has never failed in any particular will accomplish his purpose.

What is life?—Life as we see it ordinarily seems largely like a game of chance. Some men are fortunate in obtaining this world's goods, but are discontented; some are happy and content with little; some again, labor long and diligently, acquiring a competence, or perhaps with little result. The true measure of a thing is the use it serves, or the purpose for which it was intended. But is the purpose of life and its fruition in the achieving of worldly success, fame, or power? If this were the purpose why is there not some way of equalizing things and conditions, of reconciling men and circumstances, and giving all an equal opportunity? It is evident that had this been the purpose in the Creative Mind, all that he has created working thru unchangeable laws to attain certain ends, laws by the knowledge and use of which all men might attain this end, would have been manifest and operative from the beginning; and therefore it may be safely presumed, that, according to the law of accumulation and increase, the present generation, to say the least, would have been immensely wealthy thru inheritance, and would not have been necessitated to labor. But that this is not the Divine Purpose, and that man is, so far as he seeks only the goods of this world, working out of harmony with that purpose, is proved by the unhappy state of mind of the world of men to-day, as reflected in their outward conditions, which again are but the reflections of

their grasping, selfish thoughts; hence all the strife, labor and inequality.

Real life is a state of God-consciousness or God-likeness, and as long as this is maintained in the individual, or race, so long will life continue to be exprest; when this consciousness is entirely lost in the individual or race, death and disintegration follow, just as a river is dependent upon the little springs at its source, if these dry up the river disappears. When, therefore, we come to a realization of the real meaning and purpose of life and recognize and live in perfect harmony with the absolute law of life from the beginning, it follows that life will be perfectly exprest in us, and as our thought and purpose in life are, so will the external form or expression of life become perfect and immortal. Then as there is at present so much of death in the world, numbers of people must be living out of harmony with life and its purpose. Why is it necessary that so many millions must die? What does so much death demonstrate? Evidently there is an infringement on a colossal scale of a primary law of being. One of the essential qualities of life is that of perpetual renewal or re-birth. The law of preservation of life is regeneration. The law of death, or transition of life from one form to another, is generation. When the two opposite poles of life, positive and negative, male and female, are brought into contact, the result is another manifestation of life to which they have given of their own life; consequently they become burned out and die. The life which they have generated within themselves is re-generated or re-born in their children. If then the Divine Purpose is to make man in his image and likeness, therefore immortal, generation must be clearly out of harmony with real life. If God's life is pure and constant, why the necessity for this multiplied change of form or renewal? Because man, by his error of belief in departing from the way of God's love and placing all his love and hope in woman, becomes polarized in the direction

of self-love and loses the consciousness of God. In order to approach to that Godlikeness which is his right and true heritage, man must cease from the work of generation and by conserving all the vital forces of mind and body make his interior life a fit dwelling-place for Spirit.

The words of Christ are plain and explicit: "The children of this world marry and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage, neither can they die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrection" (Luke xx. 34-36). "He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is past from death unto life" (John v. 24).

"Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck." These words are prophetic of woman's place in the new order, and are addressed not only to the women of Jerusalem, but to all womankind. (Luke xxiii. 28, 29.)

Woman, as the name implies is the womb-of-man, in which all of the experiences and potentialities of the individual and the race are being gestated. When man shall have matured, and attained perfection, having ceased from the work of generation, thru regeneration he becomes universal in life and character, no more belonging to any one particular generation, time, or place. Woman, no longer fulfilling the function of mother of the race, and thus having no further reason for continuing as a separate entity, becomes merged into the Grand, the Universal or the Christ Man.

THE SEVEN-BRANCHED CANDLESTICK

By CARL MICHELSON

[*Translated from the Danish by O. Trevason*]

EXTRACTS FROM "DAOS"

"AND thou shalt make a candlestick of pure gold : of beaten work shall the candlestick be made ; even its base and its shaft ; its cups, its knops, and its flowers, shall be of one piece with it : and there shall be six branches going out of the sides thereof ; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof : three cups made like almond-blossoms in one branch, a knop and a flower ; and three cups made like almond-blossoms in the other branch, a knop and a flower : so for the six branches going out of the candlestick : and in the candlestick four cups made like almond-blossoms, the knops thereof, and the flowers thereof : and a knop under two branches of one piece with it, and a knop under two branches of one piece with it, and a knop under two branches of one piece with it, for the six branches going out of the candlestick. Their knops and their branches shall be of one piece with it : the whole of it one beaten work of pure gold. And thou shalt make the lamps thereof, seven ; and they shall light the lamps thereof, to give light over against it" (Ex. xxv. 31-37).

Such is the description of the candlestick (lit. lamp-stick), that should have its place in "the holy place" of the Tabernacle. Other descriptions are found in Ex. xxxvii. 17-24, and in Num. viii. 1-4. In Lev. xxiv. it is said that its lamps should burn continually. Zech. iv. tells of a vision where the candlestick was seen between two olive trees (a remarkable symbol).

What is the meaning of this candlestick? It had its place in "the holy place" of the Tabernacle, which symbolically represents the stage of regeneration. Only from this can we draw the conclusion that the candlestick means A SEVEN-FOLD LIGHT which, DURING THE PROCESS OF REGENERATION, GRADUALLY DEVELOPS IN MAN'S CONSCIOUSNESS. It is certain enough that the one who has not started to develop the Christ in himself, is in DARKNESS, no matter how enlightened he may be in the "wisdom of this world;" and just as certain is it that the one who is on the difficult way of regeneration is in a continually growing LIGHT, altho he may be in the eyes of the world an ignorant person. This may seem inconsistent to some, but to those who have had the experience it is very natural.

1. "Thou shalt make a candlestick of pure gold." The first requirement of the one who is a bearer of the light is, that he have "pure gold" and that he OFFER it.

Because gold is not affected by anything and keeps its gloss independently of time and conditions, is no doubt the reason our forefathers used it as a symbol for that which is ETERNAL and DIVINE in man. In the Gospel, the Kingdom of God is likened to a pearl hidden in the ground; consequently it has to be dug out. Our fathers in the Middle Ages likened this same kingdom to a living fountain in the depth of the soul. It would fit very well to say "pure gold" instead of "pearl" or "fountain" because it is that which is INDESTRUCTIBLE in the man who carries the bright light, yes, even that light "which lighteth every man that cometh into the world." Many things in the Tabernacle were made of copper and other materials, but the candlestick and all that belonged to it was made of PURE GOLD. Any one on the journey from the thralldom of Egypt to the freedom of Canaan will understand this.

2. "Of BEATEN WORK shall the candlestick be made." God's will—or the immutable law of existence—decides not only of what material the candlestick is to be made, but also the METHODS

to be used in working this material. Not with the engraving-tools of worriment, nor with the file of speculation, shall this gold be worked, in either case the candlestick would not be made out of **THE ONE PIECE**. Neither can it be cast in the form of dogma; as it is true that no two persons are exactly alike, so it is also true that the candlesticks in two souls are not quite the same as they would be if they were cast in the same mold—altho they are made after the description in **Ex. xxv**, and in accordance with the pattern which the lawgiver saw.

No, that which will carry the Light in the soul must be **HAMMERED OUT**; slowly and with difficulty it is formed, yes, one little point at a time. And it needs all the true, wise, and cunning smiths (Bezaleel, Aholiab, and Tubal-cain), that is, the whole personality to work on the candlestick. The **WILL** is the hand that holds the hammer; the **THOUGHT** is the eye that directs and watches over the work of the hammer; but in the **HEART** is hidden the ideal which hand and eye manifest. Therefore, that which this indestructible material must be made into, is **CHARACTER**, nothing uncertain or dream like, because character means according to the Bible that which is impest, hammered, or beaten.

3. "Even its base and its shaft; its cups, its knops and its flowers shall be **OF ONE PIECE** with it." The "Christ" who during the process of regeneration is "hammered out" of the pure gold in the soul, is a **UNIT**. The inner Christ (Gr. *Kristos*) is not put together of separate parts. He is the "fruit on the tree of life." But a "fruit" is not a composed product of art; it is a whole product of nature; of and with the tree it grows, developing itself from within. Christ is the child born of a "Virgin"; but no living child is born in separate parts.

Much more than we can explain is hidden in these words; and they can not be separated from "beaten work." God is One. The Divine is always a Unit, inseparable, unchanging; and when anything of the Divine is manifested in form, it must be

beaten from one piece, it would be useless to try other methods.

4. "And there shall be SIX BRANCHES going out of the sides thereof; THREE BRANCHES of the candlestick out of the ONE SIDE thereof, and THREE BRANCHES of the candlestick out of the OTHER SIDE thereof." Now, what is meant by those three pairs of branches going in opposite directions?

If the foregoing is correct, then these six branches must mean that during the progress of man's regeneration there are THREE DUAL PRINCIPLES brought out to full understanding.

Our forefathers, who were wise but not scientific, may probably have meant by these branches that in the spiritual man are developed the attributes of TRUTH, GOODNESS AND DUTY. But these are really dual, as branches going to opposite sides; they have a positive and a negative side. The Truth sees also what is error; the Good knows what is evil; Duty understands what is forbidden. The positive and negative are symbolized by branches ON THE CANDLESTICK which go out in opposite directions so that they can never touch or cross each other. This is just the difference between the Adam and the Christ in man. In the old sense-man, Adam, truth and error, good and evil, duty and disobedience, are mixed in a sorrowful confusion; but in the God-man, these three are like the three branches of the candlestick out of one side, and three branches of the candlestick out of the other side.

In other places in the Bible, the God man is symbolized by well-made building stones. The Bible characters could control and see thru the realm of the soul much better than we can—yet they did not understand psychology.

A stone is a very good symbol, as the object of man's development is to fit him as a stone in the infinite Temple of the Universe. Luke iii. 9 reads: "I say unto you that God is able of these stones to raise up children unto Abraham;" "these stones" mean the natural, undeveloped sense-man. But "these stones" cannot be used as they are, they must be hewn till

they are straight, having PARALLEL sides. That the man should be straight, right, who is formed in accordance with the law of righteousness, is easily understood. But what do we mean by PARALLELISM?

Two parallel lines or surfaces never touch each other. How are those lines that point out the direction of our life; or the sides that limit our personality? Our HEART should love the good and hate the evil; our THOUGHTS should be able to distinguish between the truth and the lie; but how often does it happen that good and evil, truth and falsehood, run together and mix in confusion in the heart and mind. It is the consciousness of this parallelism that develops in man in proportion as the divine spark in the soul is made free and is formed in the inner world. We see the connection between the SIX SIDES on the perfect building or temple-stone and the SIX BRANCHES on the candlestick, two and two going out from the same point.

5. "Three cups made like ALMOND-BLOSSOMS. . . . in one branch a knop and a flower; and three cups made like almond-blossoms in the other branch, a knop and a flower; so for the six branches going out of the candlestick." All parts of the candlestick were made in the form of an almond-branch. This also points to oneness—the pure gold in the soul is worked out of one piece.

The ancient Jews had the six-pointed star as a symbol of God. Notice it has THREE PAIRS of PARALLEL lines.

. . . More correctly, "in the form of an almond-blossom." *Shukadim* from *shakeed* = an almond. *Shukadim* may also be from *shakad* = to watch. In this as in many other instances, the Bible may be understood in different ways by the enlightened. And it illustrates the REGENERATION; to be born from above, that which is dormant coming to life. A similar symbol is the blooming almond-rod (Num. xvii). It is said that Aaron's rod was "born anew" by standing in the Tabernacle over night. It "put forth buds, and bloomed blossoms, and bare ripe almonds."

Now let us consider the shaft or middle part of the candlestick where there were "FOUR cups made like almond-blossoms, with the knops thereof and the flowers thereof." From the three lower cups or bowls went out the six branches, two from each bowl. But from the UPPER bowl went only ONE branch; the one that carried the seventh light.

6. The SEVENTH light. The number seven plays a very important role among the symbols of the Bible. We find seven times ten stories, from the seven days in first Genesis to the seven seals in Revelation. Some of the ways in which the number seven is understood are doubtful; but this is certain, viz., that in the man or woman who is on the way to regeneration a HIGHER LIGHT is coming forth, a higher consciousness; and this GOD-CONSCIOUSNESS is going out from a "point" that is above the points where the other three dual principles went out. This is very plain and natural, ONLY GOD KNOWS GOD. Therefore it follows that the sooner a man is "born from above," the sooner is the latent God-nature in man liberated, and the more man can see and understand of God's real being. This explains that tho God is the Father of all, yet there are comparatively few who have a real knowledge of him; the reason being that so few "Temples" are yet furnished with the seven-branched golden candlestick, or have their lamps lighted.

7. "And thou shalt make the lamps thereof, seven, and . . . light the lamps [or keep the lamps lighted!], . . . to give light in front of it."

Yes, the seven lamps should ALWAYS be burning, and ALWAYS give a clear light!

Brethren, the Christ in you is the seven-branched candlestick, which by the help of God's grace is hammered out of the pure gold of your Divine nature. Therefore, separate the gold from the dross. If this is constantly done, the light from the lamps will then grow continually until the whole inner world is filled with the CELESTIAL LIGHT.

DO YOU BELIEVE THE BIBLE?

By RUTH

WE are sometimes asked, in a tone of mingled doubt and derision: "Do you believe in the Old Testament with its many misstatements and contradictions? And how can one rely upon the New Testament as setting forth the Truth when the priests have handled it to suit their own purpose?"

Surely our belief in God's wisdom and power must be weak indeed if we doubt that he has preserved intact, all that is necessary for our understanding of the truth—for our understanding of the life, the example, and the teaching of the Life-giver, the Christ. In regard to Moses and the Law, we find this: "Moreover brethren, I would not that ye should be ignorant how that all our fathers were under the cloud, and all past thru the sea; and were all baptized unto Moses in the cloud and in the sea; . . . and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased; for they were overthrown in the wilderness." They murmured, and were destroyed by the destroyer; they tempted the Christ and were destroyed by serpents. "Now all these things happened unto them, for ensamples or types, and they are written for our admonition, upon whom the ends of the world are come" (1. Cor. x).

Now if the Bible is read with this thought in mind, that it is written for an example unto us, and is a type, and is a setting forth, singly or collectively, of the trials, temptations and overcomings of evolving souls, that are being prepared for the body of the Christ, then many a dark passage may be lighted up, and many a paradox understood. Therefore if we believe that

God has the power to preserve his word for the guidance and instruction of his children, then we may answer, "Yes," to the foregoing question, "without a doubt." Our Lord said: "Heaven and earth shall pass away, but my words shall not pass away" (Matt. xxiv. 35).

GUIDE POSTS

By DAVID

It is quite a serious matter for one to write and publish one's thought and send it broadcast to the world; for after many days the bread cast upon the waters will return.

Jesus the Christ said, "The words that I speak unto you they are life." There is no mistaking the meaning of these simple words. There is a potency in the words of Christ because he had what he claimed to have, "life," and demonstrated the fact to the world.

When one writes and sends out one's thoughts to the world one should ask himself these questions, Are my words "life," are they in accord with the Master's teachings? are they guide posts that point to the right road?—If they are not true guide posts one had better wait before one puts them up, for "the bread of life" is what men's souls are crying out for to-day. He who sends broadcast words that are not "the bread of life," will just so surely have THIS bread returned "after many days;" to one receiving such a return, a failure in Wall Street, or a run on the bank where one has all one's earthly possessions, would be a poor comparison.

Probably the best example that can be drawn is from the results received from the sign posts that Colonel Post and Helen Wilmans Post set up. When the great mental return of the church struck them, they fell to rise no more.

FALSE CHRISTS

By JACOB

WE read, "The testimony of Jesus is the spirit of prophecy," therefore we conclude this declaration must have particular reference to this, the ultimating period in the world's history, wherein the spirit which animated the Christ 1900 years ago, will again manifest wondrous power thru the glorified body of the 144,000 individuals called in Revelation "the first ripe fruit of the earth." This Body will constitute the Messiah, or Christ of the age, and be the instrument in the hands of God to establish his kingdom upon the earth. If we are living in the time referred to, we may expect, as foretold, false christs to arise, claiming wonderful powers and by their lying wonders "if it were possible they shall deceive the very elect." Are there not many organizations, societies as well as individuals, in the world to-day, each proclaiming that within their organization, society or cult only, is the saving-power of the race to be found? But the Lord said regarding all such, without exception, "Believe them not," knowing that all who have an understanding of the Divine Purpose in the creation of the world, and are seeking God with all their heart, that they may know and do his will, will, with the aid of the spirit of truth, unmistakably know that these false christs do not enter "by the door into the sheepfold, but climbeth up some other way," therefore are thieves and robbers. These have appropriated to a greater or less extent many of the vital truths intended for, and pertaining only, to the saviors and christs of this age, the 144,000, who by virtue of being virgins (pure ones) in whom

there is no guile, will be anointed kings and priests unto God and reign on the earth.

The vital truths thus appropriated by the various organizations, societies, and cults at variance with the Lord Christ's teachings, are used mainly in the support of "doctrines of men," some of which may, as the Apostle said, "Have a form of Godliness but denying the power thereof." Others are seeking occult powers. These teachings are all very different from the teachings of the Master who said: "Seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you."

In the absolute, many of these organizations have been stepping-stones to greater knowledge. But it seems our Lord desired to impress his true followers at this time, that all these organizations in their relation to the Kingdom of God to be established upon the earth, were as by-paths, leading away from the Christ-life—the only door thru which it is possible that one may become a partaker of the heavenly calling to bring "peace on earth and good will to men."

"TAKE yourself in hand. Take an inventory of your spiritual stock. Study to see how you can make the most of it. Learn to enlarge it; or, in other words, learn to grow. Let your soul-life expand and expand and expand. Individuality is a growing thing. It reaches out and out, further and further, until it seems to embrace other individualities. It permeates its environment, then the territory beyond, finally the world, and eventually merges itself with the Universe. How good and grand this law of expansion is! It brings about our freedom; it shows us our sovereignty over all the lower planes, and points out how we can lead all the world to deliverance."—From *The Individualist*.

SCHOOL OF THE CHRIST

By L. D. N.

IN the prophetic vision of ancient seers, the fulfilment of inspired promise in regenerated humanity was to come thru the special ministry of the Christ, who in the fulness of time, was to be raised up from among the brethren and become the great Deliverer.

Was Jesus of Nazareth this Christ of prophecy? Given in the substantial truth of the gospel story, we have in his life and teaching the perfect Way, which, actually followed by all, would certainly bring to realization the loftiest prophetic ideal and promise.

Vastly more than any and all the seers, sages and illuminati of the world, did this Nazarene carpenter, the humble but majestic Galilean, fill out the pattern shown in inspired vision of him who was to come, the "Messiah" of his people, the "Desire of all Nations," "the Christ" of God. As such we accept him, believing that in him the race has its perfect Model, Leader, and Teacher, and therefore need not look for another.

We accept him as the Sent-of-God—thru his Divine anointing—to open the door and himself lead the way to the universal emancipation and spiritual transfiguration of humanity. It is thru the mighty power of his authoritative word and superior example, accompanied by the quickening influence of his ministering Spirit, that his followers are to evoke that spiritual nature which he so fully recognized in all men as children and heirs of God, and thru which this long-prophesied result is to be actualized in human experience.

We believe that it was the mission of Jesus as the Christ

thus to bring to fulfilment the millennial prophecies of all time, in the abolition of every form of evil on earth by the only way in which it can be done—the awakening of the spiritual consciousness, and the bringing forth of the divine nature in men, in the realizing of the perfect life which this alone secures.

Why, then, it will be asked, has not this great transformation been practically realized thru the efforts of his followers in the many centuries of Christian history?

The answer is obvious to every unbiased student of that history. The traditional Church has not thus received, taught and followed the Christ. Its teachers have made his death stand as an official means of salvation in another world; but have not made his life a practical example to be reproduced in this world in the experience of his followers. The utter failure of the Church since the very birth of ecclesiasticism, to make good the gospel promise, is due to this fundamental misconception which has so strangely perverted and poisoned the whole stream of its thought and doctrine down to our own day.

It has labored under the false impression that man is irrevocably doomed to imperfection in his individual and social life on earth, and can hope to reach or to find perfection only in the heaven of another world. Hence its insane emphasis of another-world salvation, to the almost utter ignoring of the Christ-promise of the perfect life to be realized here and now.

The spiritual life and power of the Church (or its lack of these) have corresponded with its ideal and its faith.

Men do not rise above their own ideals. They will put forth no practical effort to attain that which in their hearts they believe to be beyond their reach. A man's ideal of possible attainment is the measure of his faith; and his faith is the measure of his actual effort. "According to thy faith be it done unto thee" is the divine law. God works in and thru those who work for themselves in him, or for him in themselves.

Let the Christ-ideal of the Kingdom of God on earth, the

Christ-faith in the possibility of its immediate realization, and the Christ-spirit of consecration to the work of its actualization, in both individual and universal experience, take possession of the Christian Church to-day, with the instrumentalities at its disposal, and the regeneration of the world would be effected in a single century. It is this ideal, this faith and this spirit which the new SCHOOL OF THE CHRIST seeks to lift up, inspire and establish.

Let all who would follow the great Captain of our salvation, renounce this early mistake and fundamental error of Christendom, withdraw the emphasis from another-world salvation and place it—where the Master placed it—on perfection in the present life. Conscious unity with God now, is unity with him for both time and eternity, and is all the security needed for the present or any future contingency. “Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof,” (Matt. vi. 34, 35), was the emphatic charge of the Master.

“Now is the accepted time, behold now is the day of salvation.” The coming realization was unveiled to the apocalyptic vision of the Seer on Patmos, the beloved Disciple, while in the Spirit on the Lord’s day.

“And I [John] saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are past away.

“And he that sat upon the throne said, Behold I make all things new. . . . I will give to him that is athirst of the fountain of the water of life freely. He that overcometh shall in-

herit all things ; and I will be his God, and he shall be my son."

For two thousand years this immediate possibility and privilege has been open to men, awaiting only their recognition and active co-operation with the divine ministry. Thru this recognition and active co-operation, its realization will come to-day as promptly as at any future time ; and it will never come without it. It was the "fulness of time" when the Christ appeared, or he would not have been commissioned by the Father to deliver the message which he did. And Jesus returned in the power of the Spirit "into Galilee preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand ; repent ye and believe the gospel" (Mark i. 15). That divine proclamation and appeal stands to-day, as when first uttered, awaiting recognition and response from all who hear it. Why should there be delay? There is reason enough for those who have never heard it ; but what reason is there for those who have, save their own indifference and unbelief?

Why then postpone the millennial blessedness to some future age, or this divine realization to another world, when the provision is for here and now? It is time for the children of promise to arise and consign the hoary pessimism of tradition to the tomb of the dead past. The day of spiritual emancipation and universal enlightenment is at hand. Awake, ye children of the dawn, throw off the paralyzing influences of medieval scholasticism and join in the growing army of the divine Galilean in ushering in the full splendors of that glad day, prefigured in his glowing optimism. A true school of the Christ is therefore a school of the spiritual life, to educate and lift man, thru the unfolding of the spiritual nature and the specific development of its higher powers, to the level of the Christ-life in conscious union with God, with each other and with all things in him ; a veritable brotherhood of the spirit, rightfully claiming and appropriating all things that the Father hath, as its own, in him.

REVIEW OF "THE GOAL OF LIFE"

[In *The Kalpaka* (Aug. 1909). Tinnevely Bridge, South India.]

THE following review shows how the thoughtful Hindoo regards "THE GOAL OF LIFE, OR SCIENCE AND REVELATION:"

"THE GOAL OF LIFE: By Mr. Butler, Editor, the 'BIBLE REVIEW.'—This is just the sort of book the Christian world has been waiting for. It is no new thing to the occultist that many valuable gems of truth are hidden away in the Bible. It has been given to Mr. Butler to lift the veil. The teachings of the Bible have been explained in the light of modern science and astronomy. Mr. Butler asserts that Christ believed in Re-incarnation and backs up his assertion by quoting passages from the New Testament. What he says in support of his statements is not new. Swami Vivekananda gave the same proofs in his learned essay on Re-incarnation published in the *Metaphysical Magazine*. The Theosophists have said so from the start. Here you get practical instructions for living the Christ-life. Mr. Butler's instructions for living the 'Regenerate Life' deserve our serious consideration. It is not a brand-new doctrine. All Indian Yogis practise it. The Sanyasin is a celibate for life. He concentrates his will upon the *Kundalini* Force, and after long and painful concentration opens up the *Shushumna* Canal, thus establishing a direct connection with the brain and the central magazine of force in the human body. The chapters on 'The Exit from the Old to the New' are assuredly the first of their kind ever written by a Christian. They are alone worth more than the price of the book. The book is full of fresh, strong thought emphasized by the writer's evident sincerity. There is not one page but will amply repay perusal. We, on our part, have not a word of adverse criticism to offer on this book, but with others welcome its advent as one more point of light for the guidance of humanity. It is strongly bound; bold print; and can be had at the Esoteric Publishing Society, Applegate, California, U.S.A. —A. P. MUKERJI."

THE DIVINE LIGHT

By H. E. BUTLER

Arise, shine; for thy light is come, and the glory of YAHVEH is risen upon thee.—Isa. lx. 1. (Please read the whole chapter.)

ACCORDING to Rabbi Leeser's translation this verse reads: "Arise, give light, for thy light is come; and the glory of YAHVEH is shining forth over thee," which amounts to the same thing only that it seems to be explanatory of the *Revised Version* and also of *The King James' Version*.

What is this proclamation that was made nearly 3,000 years ago? As you read the whole chapter inquire of yourself. Has it ever been fulfilled? Search deeply the records and answer the question for yourself. We have answered it for ourselves and therefore we are prepared to say that it has never been fulfilled. The closing sentence of this chapter indicates this fact, for we read, "I YAHVEH will hasten it in its time," as much as to say the time had not yet come, but when the time comes, then will he hasten the ultimating of the work, which exactly accords with the words of Paul when he said, speaking of the closing period of this age, "A short work will the Lord make upon the earth" (Romans ix. 28).

It would be almost impossible to explain this chapter, because it is a literal, clear and almost perfect statement of the facts that are to come to pass in this our time, for they have already begun to take place, "thy light has come," YAHVEH has sent you the light, first, thru the Esoteric teachings, which you have received and which have been in the world for over twenty years, and second, by the witness of the Spirit in your own consciousness. Do you wish your light to come to you person-

ally? Then look to the Source of light, honestly and earnestly asking the Father for "the true light which lighteth every man that cometh into the world," and that light will be given you. For yourself? To shut up within your own little sphere? Oh, no! You want light, not for yourself alone, but for the people, for the bringing about the answer to the great prayer that the Lord taught, "Let thy kingdom come, let thy will be done on earth," that you may also have fulfilled in your experience the words of the prophet in this chapter where he said, "Thy people also shall be all righteous."

Then look to the Source of light, to the Lord, our Master, and ask for light, that you may give light to those that are in the world. As Rabbi Leeser has it, "Arise, give light, for thy light is come," and it is waiting only for you to let go of the cares, anxieties and worriment of the world and to turn to him who is the source of all light, of all good, the supplier of all your needs.

Have you ever thought of the words of Jacob when he blest Ephraim and Manasseh?—"The God before whom my fathers Abraham and Isaac did walk, the God which hath fed me all my life long unto this day, the angel which hath redeemed me from all evil, bless the lads." Yes, you think that you have to feed yourselves by hard earnings, but you have not. You were compelled to earn your living, it is true, but it was of the Lord, and it was necessary for your development and unfoldment that you put forth the effort; but now the time has come that "thy light is come, and the glory of YAHVEH is risen upon thee," if you earnestly seek this light, then all anxiety and care for the maintenance of the body will have past away.

If the readers of this magazine will awaken to the facts expressed in this verse, that it is necessary that they arise from their lethargy, from the stupor they have been in, from the consciousness of weakness, and begin to let the light shine upon

the people, the light will spread rapidly, for the people are hungry and anxious for the knowledge of the truth. Let us urge you to begin to instruct the people in this glorious work, speaking to every one as the Spirit gives you utterance, for it is necessary in order that the true light shine upon those who are to be saved that you place yourself in the hands of the Father, willing to do his will no matter what it brings upon you. Believe God and it will be accounted to you for righteousness, the same as it was accounted to Abraham. Believe that he will enlighten you as he has promised, that is, cause you to know. Then if you believe that God will cause you to know the right, have ever in mind these great truths which have begun to enlighten the world, and wherever there is an opportunity to speak a word for the truth, be ready to improve the opportunity; watch the movings of the Spirit from within and speak as the Spirit gives you utterance. If you who have laid hold upon these truths will do this, in less than one year this magazine will have double the number of subscribers it has now. Will this be all? Is this what we are working for?—Oh, no!—but to increase the circulation of divine light, means to lead God's people to the truth, to the light, to the knowledge of the truth, which Jesus said would make them free—free from the law of sin, sorrow, pain and death.

Many of you are fearful and doubting, but remember what the angel said to John, "The fearful and unbelieving . . . have their part in the lake which burneth with fire and brimstone: which is the second death." Strive to believe God and begin to work for his kingdom and its righteousness, then will the glory of YAHVEH rise upon thee, for as Isaiah so truly prophesied, "For, behold, darkness shall cover the earth, and gross darkness the peoples," but he also prophesied what is now beginning to be active: "but YAHVEH shall arise upon thee, and his glory shall be seen upon thee." It will rise upon you when you willingly put forth the effort to help your

fellowmen, when you rise from your present doubts and fears and lethargic state, and place your hands in the Father's with an earnest desire to co-work with him and his angels in the ingathering of "the first ripe fruit of the earth."

It has been our limited experience that wherever we go, we find those who are reaching out for the light. There are many it is true, who are in the attitude of fighting every approach of truth, but one word is enough to bring out this combative spirit, if it be there; then if you arouse this combative spirit, say no more, do not contend with any one; but when a word is spoken and the mind opens to receive it, then you have found a soul that is hungry and thirsty for righteousness and truth, and the Lord said, "they shall be filled." Will you be an instrument to feed the hungry souls? to comfort the sad? and to lift up the weary? Remember, "with what measure you mete, it shall be measured to you again." Therefore, if you feed the hungry, comfort the sad, and lift up the weary ones, the same will be meted out to you. If you give light to others, he who made you will give light to you; but if you fear to give light to others, can you expect to receive the light?—Certainly not.

When we make a short trip on the train we generally seek a Pullman coach and there we find men of thought, men of action, men who are alive to the necessity of knowing the truth. If in all your travels, you ask wisdom from God, and then use the light he gives you wisely, approaching all men carefully, allowing them to open themselves to receive the truth, you will find many who are thoroly alive to the truth when it is exprest.

May the Spirit of God cause you to rise from your lethargy that you may be enlightened, that the glory of God may rise upon you, for if you look around you, you cannot but see that "darkness covers the earth and gross darkness the people." But not all the people are in love with the darkness, for many there are who desire light. Will you be a light-bearer? If

you will then the glory of God will rise upon you, and it will rise with those who come with the brightness of his rising. There are many with whom you associate who are anxiously desiring the light. In the course of your life you may have put up barriers between you and them so that they have lost confidence in you, but that need not hinder you. Hold the light and be careful to speak the word of the Spirit. In order to do this it is necessary that you arise and think and gather in the light that has been placed in your hand, not in a sleepy, dull way to draw vague and uncertain conclusions, not to read and rejoice because it fills the soul with something you want, yet leaving the mind too indolent to think; but it is for you to rise up and to put into practice the thought, to get it into form in your mind so that when you speak to others you will speak intelligently. These are the duties that are laid upon you if you would be a co-worker with God and his angels.

For you who have been studying along these lines, the book, "The Goal of Life or Science and Revelation," has in it the order of the universe, the order and ultimate of the purpose of the Creator. This book you should carefully study and get clearly in mind. If you study it prayerfully, that you may know the truth in order to give it to God's people, the Lord will illuminate your mind and cause you to receive the truth in the form best adapted to your own mind so that you may express it, but in the word-formation that takes form in your own mind; for when you have received the substance of the truth, the word-formation used in that work will no longer be necessary to you, but the truth will bubble up from the depth of your own soul, and the spirit of light that will be poured upon you, will cause you to express it in such order as the one to whom you are expressing it needs. And you will find, if you follow the leadings of the Spirit carefully, that in speaking to different ones the word-formation will be different, that there will be a different construction of language to express the same

great thought; for he who will enlighten you knows the heart and mind of all men.

Therefore we repeat the words, "Arise, shine; for thy light is come, and the glory of YAHVEH is risen upon thee." For the time has already come when the kingdom of God, as a grain of mustard seed, is established; it is planted in the earth, it is sprouting; the sunlight of the glory of God has begun to shine upon it and is causing it to spring forth. "The time of the end" has come and God's angels have been sent forth to prepare and to gather "the first ripe fruit of the earth." Then rise and be a co-worker; rise and be an instrument to voice the mind of God and his angels who are doing this work. Then you will know the truth and the truth shall make you free from the bondage of fear, the bondage of doubt, of anxiety, of suffering, of being tost hither and thither like a bubble upon the ocean; and you will be established in "the rock of ages," in the everlasting truth that emanates directly from the fountain of all knowledge.

May divine peace attend all of God's co-workers.

This article was written on Christmas day and we have a deep feeling within—perhaps it is only a feeling—that this day marks a turning point in the history of this work, God's work among men; for the better, for the best of the people; and for the worse, for the worst of the people.

"SEAS, lands, and hours, can these divide
Love from love's service, side by side,
Tho no sound pass, nor breath be heard
Of one good word?"

—SWINBURNE.

FOR A LITTLE WHILE

By ENOCH PENN

CONCERNING man the Psalmist writes, "Thou hast made him for a little while less than the Elohim." The King James' Version has it, "Thou hast made him a little lower than the angels" (Psa. viii. 5). But the words "for a little while" throw a new light upon the sentence. In the King James' Version the term "the Elohim" is usually rendered "God," and refers to those Creators of the world who said, "Let there be . . . and it was so," "Let us make man in our image, after our likeness."

The writer of Hebrews, speaking of the Son of God and apparently referring not to Jesus the man, the son of a man, but to that one of the Elohim that dwelt within him, said, "By whom also he made the world."

That the conscious ego of the Master was one of the Elohim who made the world, one of those who in the beginning said, "Let there be . . . and it was so," "Let us make man in our image, after our likeness," we feel is not an unreasonable assumption; especially when we consider his words in his prayer to the Father concerning "the glory that I had with thee before the world was" (John xvii. 5). Also, "I came out from thee" (verse 8). And again, "That they may be one, even as we are one" (verse 22), as much as to say, "that they may be a body in perfect unity, even as we are."

When we look abroad upon mankind and see that at best they are unfortunate creatures finally defeated by the grave, we can but feel that it is a far cry from such a condition to that of being or becoming like or equal to the Elohim. But in spite

of this we find by a consideration of the Master's teachings that his mission was to teach us how to attain to that wondrous condition, and to make it possible for us. We say wondrous condition, because when we consider the difference, so far as we are able to grasp it, between man in his present unsatisfactory condition, and that of those intelligences who made the world and man, and consider the possibility of becoming even as they, to say the least we are compelled to wonder. "Thou hast made him for a little while less than the Elohim." Wondrous words these.

Jesus gave us to understand that if we follow his teachings we shall have the marvelous powers that he had, and not only have these powers, but we shall finally enjoy his companionship forever. Not exactly as equals, but as younger brethren, and as fellows, rule the world with him. The Psalmist continues, "Thou madest him to have dominion over the works of thy hands" (verse 6). Having overcome death and all that makes life undesirable, his followers will "reign forever and ever," for, "there shall be no more death" (Rev. xxi. 4).

The first great preparatory step toward attaining this ultimate is to attain divine sonship, to become children of his Father. It is only sons of God who are to be fellow-heirs with Christ. (Rom. viii. 16, 17.) We find written in I. John iii. 9, "He that is born of God becomes a child of God, does not commit sin, for his seed remaineth in him and he cannot sin because he is born of God." Then he pursues, "In this [ability to retain the seed] the children of God are manifest and the children of the devil." That is, by this we shall know if we are sons of God, or children of the generation.

Thus we see that it is a vital thing for one to get absolute control of the forces of generation in the body. And experience proves to us beyond all doubt that as the transmuted vital energies fill the organism with a life sufficiently refined

to sense spirit, to know God, we then begin to sense and to know for ourselves that Holy Spirit which will guide us into all truth. So we shall not then need that any man teach us (John xiv. 26; i. John ii. 27), but it will even show us things to come.

As the years go by we become more and more conscious of that realm beyond the veil, and when God's holy angels draw near in their loving ministrations we are not always unconscious of their presence; for, "are they not all ministering spirits sent forth to minister unto those who shall become heirs of salvation?" (Heb. i. 14). We are promised "thine eyes shall see thy teachers" (Isa. xxx. 20). Thus we press into the kingdom (Luke xvi. 16). Thus we die to this world daily and become more and yet more conscious of that world of life and light beyond the veil.

Of those who have found the way which the Master opened up for us, who by dying daily to this world until by faith and sincere devotion they have awakened fully to that world, who have pressed into the kingdom, it is written, "neither can they die any more" (Luke xx. 36). When we have fully entered thru the door and are admitted to that Body "of just men made perfect in the heavens" (Heb. xii. 22), we shall realize that as fellows with them, we were made less than they for a little while.

BOOK REVIEWS

YOUR CHARACTER: A Birthday Book, by Elizabeth Towne and Catherine Struble Twing. 95 pp., paper cover. Price 75 cents. Address Elizabeth Towne, Holyoke, Mass.

This is an attractively bound booklet in excellent material. It contains a character outline, according to the science of Solar Biology, for each of the twelve signs of the zodiac.

RELAXANT EXERCISE REMEDY: A pamphlet of 15 pp. Price 10 cents. As this worthy and valuable pamphlet contains neither price nor address, nor name of author, we ask you to send your orders for it to The Esoteric Publishing Co., Applegate, Cal., enclosing 10 cents. By that time we shall have the author's address and can procure the pamphlet for you. He is a man of seventy years, having learned how to cure constipation and digestive derangements by simple exercises which every one can easily adopt, and by a daily exercise of five or ten minutes restore the digestive tract to health and strength and normal eliminative power. There are but four exercises, simple and sensible, and to these he adds some general advice of value. He says in a letter to us: " . . . have seen the discomfort and unfortunate disfigurement received by the use of medicine, and now at the age of 70, after trying all different modes, think we have found IT."

EDITORIAL

It has been the policy of this magazine since its beginning to let those who wish to circulate false reports concerning it to circulate them as much as they please; but perhaps it is due our subscribers to say that it seems to have been reported that **BIBLE REVIEW** had been stopt by the Postoffice authorities. We think all our subscribers can unite with us in saying that this is not true. It has never been stopt by the authorities. The same story was circulated some years ago, and we observed then that it was the cause of the loss of a number of prospective subscribers. We make this announcement so that if any of our subscribers hear this report they may contradict it.

There is another little dodge on the part of those who wish to belittle and run down the quality of the magazine, and that is the idea that was put forth by Madam Blavatsky when the first number of the magazine was sent out. In reviewing it she said that it contained mostly copied articles, but there was not a copied article in that number, and compared with other magazines, we have published very few copied articles. When we do copy an article its source is always plainly given so that

there is no mistaking it. We do not avoid copying articles, however, because we feel that thought which is good and useful is what our subscribers want, and it matters but little where it comes from. Truth is true; it is like gold, no matter who possesses it, we, like the world, are always ready to receive it. The great truths that are now coming to the world seem to be coming thru an interior illumination of the minds of many. There are articles appearing in various magazines now that are almost a surprise to us. We find advanced practical thought in magazines that heretofore seemed to have but little new truth. Were there no other sign of the great change that is coming to the world, no other sign that the time has arrived for the kingdom of God to be established in a center chosen by the Lord, this fact, that we are finding so much practical thought in many of the magazines, is a strong indication that the souls of the people have grown and developed where they are able to receive knowledge of the truth directly from the Spirit, and we say, God speed the time, for it does seem that "darkness covers the earth and gross darkness the people." It is only the few, comparatively, who are willing to advance beyond the old line, and these few are undoubtedly "the first ripe fruit of the earth."

IN several books the statement has, lately, appeared that the time has come referred to in Rev. xxii. 11, "He that is unrighteous, let him do unrighteousness still: and he that is filthy, let him be made filthy still: and he that is righteous, let him do righteousness still: and he that is holy, let him be made holy still," carrying the idea that the time has come when the wicked can no longer turn from unrighteousness to a knowledge of God and his Spirit. This, of course, is an opening for temptations and for doubts in the minds of those who have just begun to receive the truth, but let us assure you from divine

authority that whoever is willing to mend his ways, to take up these divine truths for, as Peter said to Jesus, "Thou hast the words of eternal life," will find that these words of truth will lead them to an open door that they may enter if they will. So let no man deceive you. If you have the desire and the will to live the life of righteousness and the truth, you may enter in. God is no respecter of the person of any man. It is not because you have done this or done that, it is simply whoever will may enter in thru the gates into the city. The time may come and probably will when they who are unrighteous cannot get the will to enter in, and circumstances will be such that the will to seek knowledge and righteousness will be gone from them. Then he that is righteous will continue to be righteous, and he that is unrighteous will continue to be unrighteous, for when that condition exists, the time will have come for the entire separation between those that seek to know and do the will of God and those who care nothing for God and his kingdom.

It will be seen in the twelfth verse, "Behold I come quickly; and my reward is with me, to render to each man according as his work is," that there is a reason given for the time having past, namely, "Behold I come quickly; and my reward is with me." This expresses the thought that up to the time of the Lord's coming, or up to the time of the manifestation of the last judgment, when "the kingdoms of this world are to become the kingdom of God and his anointed one," the door will be open for all who will to enter in.

NOTICE.

THE BRITISH ESOTERIC SOCIETY meetings are held at the BATTERSEA PUBLIC LIBRARY, LAVENDER HILL, London, S. W., every Wednesday at 8 p. m. (except the first Wednesday in every month). Visitors are heartily welcomed.

Time of Cusp Transits.
Washington, D. C., February, 1910.

Body	Enters	On		
		day	h.	m.
☉	♍	1	4	24 a. m.
"	♊	3	4	56 p. m.
"	♋	6	2	54 a. m.
"	♌	8	9	5 a. m.
"	♍	10	0	4 p. m.
"	♎	12	1	32 p. m.
"	♏	14	3	11 p. m.
"	♐	16	6	10 p. m.
"	♑	18	10	54 p. m.
"	♒	21	5	20 a. m.
"	♓	23	1	32 p. m.
"	♈	25	11	50 p. m.
"	♉	28	0	7 p. m.

♅	♋	20	7	1 a. m.
♀	♋	16	3	21 p. m.
♄	♎	6	2	11 p. m.
"	♏	15	1	54 a. m.
"	♐	25	5	35 a. m.

On Feb. 1, ♂, ♃, ♅ and ♄ are situated as follows :

♂	♊	15°	3'	13"
♃	♎	5	35	30
♅	♌	23	46	25
♄	♏	21	28	55

BIBLE REVIEW

Vol. VIII

MARCH, 1910

No 6

THE UNIVERSAL SPIRIT

By H. E. BUTLER

THERE is a universal spirit of life or mind—in fact the terms life and mind are in a way synonymous—which affects all creatures according to their quality and organism, and in fact all substances are affected by it according to their quality; because, as we are told, and we believe it is true, all things were made by the word of God, therefore all things must be in themselves the substance of mind.

We are also told that there was a definite purpose in the mind of the Creator when the worlds were made; namely, to make man in God's image and likeness. In the processes of creation that have been going on since an unknown period, the time must necessarily arrive when the work of creation has accomplished its design, and when that design is accomplished then there must necessarily come a great change.

For example: If a mechanic goes to work to build a house, when the house is finished he gathers up his tools, leaves the house, and goes to another place to begin to build something else. When the house is finished a turning point is reached which changes all the surroundings for the house; it is ready for the master to move in and take possession. But during the time of its building a great variety of material was requisite, all of which had to be brought into place in the house.

So it has been from the beginning of creation up to the present time, all things, not merely all animal and human life, but all things that exist, have been working together to bring about the original object; and we may say now in the language of the mechanic, the material has been "got out" and all is ready to put together, the all-pervading thought is to put this material into form.

At the present time, the world seems to be seething in what has been denominated "New Thought," and diversities of opinion, everything and everybody being acted upon according to the inherent quality and form, and all are being imprest with the impulse and idea of change. Therefore we may well expect just what we now see in the world. In all organized bodies there is struggle, discontent and desire for change. This, we might say, includes even the minute organisms of the earth, grading all the way up to the individual man, and from man to societies, and from societies to states, and from states to nations, and from nations to the world as a whole—all is a seething, disturbed mass.

Because of this the psychic forces of the world are so disturbed. Everything is struggling to carry out its own idea and every one finds himself under a most desperate strain, a strain of mental and psychic powers that is almost unendurable.

In pursuance of the thought of change every person is casting about to see what change he can make to better his conditions. The politician is seeking to change things to better his condition; the socialist is working to bring about a change that he thinks will make better conditions; men and women everywhere are organizing societies with the hope of more perfectly bringing to an ultimate the desires of their hearts. Therefore whatever dominates the individual becomes the dominating principle in the organization formed by the individuals. So that we have now in the world organizations for every conceivable purpose, even for the gratification of every appetite

and passion of the human mind; also for the maturing of a multitude of varieties of philosophies; Utopias of every nature are being organized. No wonder that the people have been saying for years past: "There are so many theories and philosophies that seem to come forth with such authority that we do not know what to believe, we do not know what to accept." It is not in man to know beyond what is the incorporate form and quality of his organism, but the great Master said 1900 years ago, "Ye shall know the truth and the truth shall make you free." But how shall we know the truth?

Organization, unity, seems to be the prevailing spirit at present more than it ever has been and this is the expression of ripened fruit, finished material. The question should now be answered by every one: What kind of a unity do we want? Is there anything deep down in your soul that cries out for unity with Divinity, oneness with the Mind that formed all things? If there is, then why seek this, that, or the other organization or society with which to become united? Why not seek first for yourself unity with Divinity? The mission of the Christ, the great Master Jesus, was to show you the way by which you may unite your life with the life of the Father, and become one with him and with the Holy Ones who have finished their work on earth and have past on to the spirit side.

Do you believe and have you a certain realization that you are a spiritual being? God is Spirit, then why not beyond all else seek God, seek knowledge, inspiration, wisdom from God, that this wisdom may become an illumination to your mind, a guide to your intelligence, a power that will enable you to do, to accomplish and attain that unity with the Creator of the universe.

It is evident why those who belong to the church do not seek YAHVEH the God of the Universe; for their teachers have been taught by their college instructors, and they have come to believe that really there is no God, and if there is a God or

Spirit, he has nothing to do with human life, and that all there is left for the human family to do is to make money, get rich and have a good time. Whether they have a good time or not, the impression is broadcast thruout all religious organizations that God has nothing to do with the affairs of human life. Sad, sad condition! The church of Christ no longer exists, but there are men and women who still hold firmly to the spirit of the Master, and in these is the hope of the world, these who have faith in God must and will become saviors.

The spirit of the Christ has already begun its work in the world, and hosts of angels are working with the human family at the present time; but in the world of angels, as in the world of humanity, there are general classes, as well as specific classes and individuals, each having a purpose arising from their own quality and attainment. This is true of all the spirits that are associated with and acting upon the human family, up to the state of "the souls of just men" who have been accepted into unison with that Eternal Brotherhood of which we have spoken so often. These most gladly seek to work under the guiding mind and under the instructions of the Master, of him who said, "All authority has been given unto me in heaven and on earth," of whom it was said, "For he must reign, till he hath put all his enemies under his feet. . . . And when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all" (1. Cor. xv. 25-28).

Now that this work has begun in the world the individual needs nothing more than an honest heart and an earnest desire to know the truth, and a willingness to consecrate his life to God; or in other words, to subordinate his loves, desires and passions to the perfect law of life, or to God the Source of that law and life.

The angel of the Lord will be with all those who are thus willing to unite their life with the Will that produced all life,

and if they are fearless and willing to follow the guidance, they will be guided and instructed in the great laws of the universe; they will be imprest with the necessity of walking the narrow way, and all the particulars regarding that way will be given them. So that it is all summed up in the declaration of the Master 1900 years ago, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

In the midst of the clamor of voices from the unseen world, and the multitude of voices of those who essay to be teachers of this world, and the great psychic forces that are acting upon all minds, but one hope remains for the people who are seeking God and his righteousness, and that is in God the Father, in placing their life, their desires, their hope in him, refusing to be anxious, simply doing the best they know day by day, and he who gave us that great covenant headed by his name, "I will be what I will to be," and promised to be our strength, our power, our supporter under all circumstances, will become all-sufficient to us in every point of need, illuminating our mind, giving power to our will and protection from adverse conditions, so that we shall be enabled to attain that on which we have set our mind. Will you accept unlimited power? The hand that has that power and wields it over all things is outstretched to you. Then cease to be anxious, accept the instructions, and do the best you know from day to day. For the time is near when all those who seek that divine guidance, who are consecrated to the spirit of truth and righteousness, will be called out from this mass of corruption and chaos that is in the world, and be brought together into one place and organized into that Body that the Lord told us thru his angel to John on Patmos would become "kings and priests unto God and reign on the earth." God by the prophet said, "And saviors shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be YAHVEH'S."

The call to this work has come, because in it is the original

object in the creation of the world for this work to be ultimated or to begin to be ultimated, to begin to be manifested to the world.

There are many perhaps who will read these words to whom they will sound like idle tales ; but know this : You were created for this purpose by the Supreme Ruler of the universe and if you think that you can be careless and simply go out and take care of yourself, you will be mistaken, for the time of separation, the time of breaking up and re-establishing, is upon you and the God of the universe is controlling all the affairs of life, and his purpose WILL be accomplished, and those who refuse to enter in and unite with that purpose will soon perish and pass away. "The judgment is set and the books are opened and the time of the dead that they should be judged, has come," for you are dead in trespasses and in sin ; but some men's sins go before them to judgment and therefore when they are judged their sin passes away ; and if those whose sins go before them to judgment are found to be just and holy men and women they will be found to be members of that great Body, that is to become the order of the new heaven and the new earth. He that will may come and become a member of that Body, for the angels of the Lord are here for this purpose, but all others will be found as useless material, fit only to be thrown together and burned.

Once more we say to you the time has come, the work has begun, the kingdom of God is being prepared for its building together, for that holy temple. Who wills to be a member of that Body? For whosoever will be a member of that Body may be a member, may become conscious of God, of his spirit and of the angel who is guiding and instructing him (See Isa. xxx. 20, 21), and where the angel leads, he will follow, for lo, the kingdoms of this world are to become the kingdom of our Lord and of his Christ.

May divine peace rest upon all those who seek God and righteousness.

BRIEFS

By L. D. N.

OCCULT SCIENCE LEGITIMATE TO MAN.—OUR great Exemplar and spiritual Leader assures us that "There is nothing covered that shall not be revealed; neither hid that shall not be known" With the example before us, of him who controlled the tempest and the waves, walked upon the water, multiplied the loaves and fishes, healed the sick, raised the dead, by the exercise of a psychic power, and promised that his faithful disciples should do the same, we need not hesitate to claim the study and mastery of occult science to be as legitimate to man, and its processes as normal, as is the knowledge of physical science; while its power to exalt mankind and to improve the world, is vastly greater.

The acquisition of knowledge and the attainment of power on the plane of both the physical and occult sciences may be, it is true, and unless the right spirit is first attained, are liable to be, turned to private and selfish ends, instead of to the universal and general good.

The greater the gift and the higher the attainment, the greater the evil when perverted. But when the true spiritual life is first sought, and the law of the Spirit becomes the motive and inspiration of every effort, then man may develop with safety all his powers, and in the higher freedom and power of the Spirit, acquire with ease the knowledge and mastery of both the occult and physical worlds, and make himself a better servant of mankind for the mastery. When man enters into and operates from the inmost and highest plane of his being, his mind becomes illuminated from the omniscient wisdom, his

moral sense becomes inspired from the divine goodness, and his faith becomes the channel or expression of divine power; that power which speaks and it is done, which commands and it stands fast. Man then becomes practically one with the Father, and thus sees, speaks, and acts in and from the divine wisdom, goodness and power. He is then enabled to see, speak and act from the throne of being, and wield power from thence; but from that plane he will wield it only for the general good, since such find their own good only in blessing others. This was the actual life of the Christ, and the method of its realization. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

The kingdom of God is the kingdom of Wisdom, Goodness and Power, the kingdom of the Spirit, whose law is righteousness. It crowns its subjects with the Christly life, and endows them with spiritual gifts.

MAN MUST WORK OUT HIS OWN SALVATION.—THE attention of the religious world has been so long and so fully diverted from a present to a future salvation by the traditional teaching, and has been diverted from the spiritual nature and divine possibilities of man, announced and demonstrated by the Christ, to the theological misconception of his innate depravity and utter incapacity for any divine attainment, that the slumbering powers of the spiritual nature, which await only the kindling touch of a divine inspiration to blossom forth in the majesty and power of the Christ-life, have been neglected, forgotten, and ignored.

The only salvation the church could consistently offer on the basis of this theological misconception, was an imputed righteousness, thru faith in a vicarious substitution. As man had no power to fulfil the law himself, it had to be fulfilled for him by a perfect being, and imputed to him on its acceptance thru faith in its efficacy. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven;

but he that doeth the will of my Father which is in heaven."

The salvation taught by Jesus is found only in doing the Father's will. That will is exprest in the law of the personal life, based in the moral nature and spiritual constitution, in the very nature of the powers and functions ordained of him. His will and purpose in man can be fulfilled, therefore, only thru the normal development and healthful exercise of all these powers and functions in their coordinated activity. Until the higher powers slumbering in the spiritual nature are awakened and brought forth to their divine supremacy and activity, the will and purpose of God in man cannot be fulfilled, nor the high destiny of man as a child of God realized.

The activity and supremacy of the spiritual nature over the animal and sensuous life express the will of God, and thus become the supreme law of the personal life for the normal working out of the personal destiny; while all special revelations and leadings in the daily life and experience, are given as they are needed in the spiritual intuitions. As the offspring of God, every man is sent forth to a divine career. How, then, shall he fulfil the lofty purpose of his being except he become a coworker with the Father in the working out of that exalted destiny, by strict observance of the divine law thru which alone this supreme result is possible? This being the law of the perfect life, the ajustment of the personal will and conduct to the law, will bring and of necessity must bring the perfect results in the life, and thus the perfect life of a true and loyal son of God.

THE RULING MOTIVE.—"WHERE thy treasure is, there will thy heart be also," and where the heart is there will be the motive and the effort. Let these then be made right from the start. If the imperishable and incorruptible treasures of love and wisdom, knowledge and power, the power of all mastery

which wisdom and goodness alone bestow, be the dominant desire of the heart, they will be freely given. "Ye shall seek me and find me, when ye shall search for me with all your heart."

As spirit is impersonal being, when man in his individual capacity comes into at-one-ment with the spiritual life, he lives no longer for self, but for the general good. Hence to enter into the true spiritual condition and realize the supremacy of the Spirit and its illuminating and saving power, the spirit of self and all personal considerations and motives must be laid down and left forever behind. The one desire to be led and governed by the Spirit, thru which the will and purpose of the Father can alone be known and obeyed, must become the supreme motive of the soul. There must be an entire and unreserved consecration to the Spirit; the will to do only the Father's will.

As our great leader the Christ said of himself, "It is my meat to do the will of him that sent me, and to finish his work."

All men have this same work to finish thru cooperation with the Father in the working out of their individual and social destiny; and this cooperation with the Father is possible only thru obedience to the law of his Spirit which he has given us. "He that willeth to do his will shall know of the teaching."

This must become the ruling motive, if we would enter into the illumination and power, and achieve the victory of the Christ-life, and thus become witnesses for him.

A TIME OF TROUBLE.—If not already here, the time will come when wisdom will prevail, and mankind will apply their hearts to understand the work and plan of the Lord! Then would the present kingdoms melt down gradually—reform would swiftly follow reform, and liberty follow liberty, and justice and truth would prevail until righteousness would be established on the earth.

But they will not do this, neither can they in their present fallen state; and so, armed with selfishness, each will strive

for mastery, and the kingdoms of this world will pass away with a time of great trouble, such as was not since there was a nation. Of those who will be vainly trying to hold to a dominion which has past away, when the dominion is given to him whose right it is, YAHVEH speaks, warning that they are fighting him—a conflict in which they are sure to fail. (Ps. ii.)

THE COOPERATION OF THE HUMAN WITH DIVINITY.—WHEN the principle of the human cooperation with the divine is fully understood and applied, the supremacy of man over nature thru united action on the plane of the spiritual will be complete.

And when large numbers or groups of consecrated souls have entered this unity and oneness of life in the spirit, they have, thru unity in and between themselves, come into corresponding unity and oneness of life in God, so that each individual is enabled to dwell, walk and act, not only in the actual combined power of the group to which he belongs, but with Jesus he can practically say, "The Father abiding in me doeth his works" (John xiv. 10). This assurance is most clearly given in that emphatic utterance of the Christ, i.e. "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also, and greater than these shall he do, because I go unto the Father." He stood absolutely alone at the time of this utterance, the only truly begotten Son of God.

No other living soul was one with him in the possession and exercise of this spiritual life in the body. His disciples had not yet awakened to the full realization of the spirituality of his teaching. While he remained bodily present with them, they looked too much to the external man. He saw and told them that it was expedient for them that he should go away, that they might turn within and find the true Comforter and Teacher, and so come into oneness with him in this life and power of the spirit—the only way in which unity with him is possible.

The day is dawning; the spirit is knocking at the door; blest are they who open it!

FEASTS

BY LEO LIBRA

ONE would naturally think that the time of eating, or the renewing of the animal body, would be the most unlikely time for angel visitations or spiritual outpourings. But the Old Testament abounds with instances of angel visitants at the time of eating. There are pages upon pages of the Bible devoted to giving special instructions to the preparations of feasts which were given as religious festivals.

The time for the feast was usually in the evening, and the room was decorated with garlands of flowers and the air filled with the odors of perfumed oils. We shall mention a few of the most important feasts :

On the Sabbath was the weekly feast; then the monthly feast, or the feast of the new moon and the feast of trumpets; the feast of the sabbatical year and the year of Jubilee. There were three great annual historical feasts, viz. :

1. The feast of the Passover, commemorating the deliverance of the Hebrews from death, and delivering them from the bondage of Egypt. 2. The feast of Pentecost, called in different places the feast of weeks, the feast of the first fruits, and the feast of the wheat harvest, commemorating the birth of the Jewish nation on Sinai. 3. The feast of Tabernacles or the feast of ingathering, commemorating the goodness of God in giving them the fruits of the earth and in leading Israel from tent-life to the permanent homes of Canaan.

One might be led to suppose that in the New Dispensation this custom would have past away along with some other customs. But the very first miracle that Jesus performed was on

the most joyful of all earthly occasions, a wedding-feast. It is also notable that this miracle was not to succor suffering man, as was usually the case, but to give pleasure to the animal man. Then we read of his succoring the five thousand hungry bodies with the loaves and fishes. And altho he said that he had meat to eat that they knew not of, yet one of the greatest temptations that Satan could offer him was to tempt him to make bread for *himself*. And in the last supper which his disciples were eating in commemoration of the angel of death passing over the Hebrews while in bondage, he commands that henceforth they should eat it in commemoration of him as henceforth he was to be the Pascal Lamb, viz., that the angel of death should pass over him.

One now would naturally suppose that this supper would end the history of any sacredness that might be attached to eating, that there could be no connection between the resurrected body and food, but not so. It is a remarkable fact that after his resurrection, Christ made himself known to the women by a single salutation, but altho "beginning at Moses and all the prophets he expounded unto them in all the Scriptures the things concerning himself," he could not make himself known unto his disciples; but when "he sat at meat with them" and he gave them the bread, then "their eyes were opened." (Luke xxiv. 27-30.) The first time that Christ appeared after his resurrection to his disciples, they asked him to dine with them. The second time he appeared to the disciples, he asked them for something to eat and they gave him a fish and a piece of honey comb and he ate it before them. The third time *he* invited his disciples to eat; he had broiled fish and bread ready for them to eat after they had been out fishing all night.

We have celebrated the first two feasts, in the light of the New Dispensation, viz., the feast of the Passover and the feast of Pentecost. When shall we celebrate the feast of

Tabernacles, or the feast of ingathering of the first ripe fruit of the earth, when God's chosen shall no more be tent-dwellers, wanderers, but have crost over into the promised land, and have permanent homes? Or in other words, when shall the Holy Ones be able to come down and dwell among us? This is left for us to answer personally. When they are able to dwell among us then we shall have the greatest feast the world has ever known, which will be the marriage supper of the Lamb, when he will again turn water into wine, and drink it anew in his Father's kingdom.

"HAVE you ever watched a hill before you as you commenced at its base to climb to its summit? What a task it seemed, and yet as you travelled on, the ascent seemed less difficult, and as you gained the height, the pathway has an entirely different and easier perspective than when you stood at its base. The hard thing to do, now seems the easy thing when done.

Remember that we often hypnotize our minds into thinking that the work before us is so difficult that it is beyond our ability to achieve. But there is power in the beginning, and power that generates its own power, that propels its own progress.

Then, to commence is the most important action of a man's life. Begin now some noble work, and allow the sympathetic, unseen forces to assist in the accomplishment of something worthy that may be the product of your life."—J. W. PAYNE.

TO BE A SAVIOR

By EZRA

"AND saviors shall come up on mount Zion to judge the mount of Esau, and the kingdom shall be YAHVEH'S"; "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world but that the world thru him might be saved" (Obed. 21; John iii. 16). This, to be a world-savior, is the only true aim and purpose of the Christ-life, and as we progress in Christian knowledge and understanding a love such as Jesus bore for the world should become manifest; and a determination to be a life-sacrifice for the regeneration of humanity should mark our daily thought and action; for Jesus said, "Whosoever shall do and teach them [the commandments of God and the precepts of the true Christian life the same shall be called great in the kingdom of heaven (Matt. v. 19); also, "If any man serve me, him will my Father honor" (John xii. 26).

The world is sadly in need of living examples of Christ's teachings, and of being led out from the delusions and complications of a life of the outward senses, into the simple, unaffected, and confiding ways of a child; for the pure, uncontaminated heart of the child is close to the heart of the loving Father of all; for Jesus said: "That in heaven their angels do always behold the face of my Father which is in heaven"; and, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. xviii. 3, 10).

Let us then impress upon our inner consciousness the following aspiration, and being assured that as it is in perfect

accord with the trend of the creative Law and the Divine Purpose in man's creation, we shall receive strength to realize it :

From my heart's deepest recesses I aspire to attain unto the perfection of humanity, to radiate and be spent in the uplifting of mankind; and with the aid of the Eternal Living Christ, I will attain my heart's desire. No opposition shall stay my sensible progress, and in the name YAHVEH of our Creator I will know, will, and be that which I will to be.

For he whose aspirations are pure and noble *must* succeed no matter how great or prolonged the temptation. "Greater love hath no man than this, that a man lay down his life for his friends"; "I am the good shepherd: the good shepherd giveth his life for his sheep" (John x, 11; xxv. 13).

WHEN THE MASTER COMES

By LAURA FITZHUGH PRESTON

FROM the snow-capped Himalayas of the soul's immortal height,
Above the darkened valleys and the shadows of the night;
Above the gathering tempest, and the trembling sea's alarm,
Whose ebb and flood tides lave the feet, that solemn stand, and
calm,

Comes sound of voices singing o'er the tumult of unrest,
The weariness of waiting which has stirred the mighty breast;
For life lay laggard in its want, upon a heart of flame,
Like Beggar at Bethesda's pool, for angel wings which came,

And woke the sleeping echoes of the voices from afar,
That sang the song of Bethlehem, the bright and morning star;
And from those heights of glory, all life has found its goal,
God's smile has warmed the summit of the mountain of the
soul.

SELFISHNESS VERSUS SELF-SACRIFICE

By RUTH

ONE has written to me, saying, "I wonder if its selfish in me to want to fly away, as it were, from the turmoil of this busy world to shake off the responsibilities? What do you think? Answer me this question. God knows that in my heart I do want to do all that he requires of me." How many weary, care-worn souls are asking this same question! And who shall say where selfishness ends, and sinful self-sacrifice begins? Sinful, because where self-sacrifice is carried beyond a certain limit it stifles and dwarfs the soul that is starved for lack of spiritual food. It is dwarfed because of the burdens heaped upon it, and it submits and bears them because of mistaken ideas of *duty*, often, to society, friends and family; so there is little or no time to think of God or the welfare of their own souls and bodies. And this it seems is not pleasing in the sight of God; for in the third commandment is this, "For YAH-VEH thy God is a jealous God." Or in other words, those who turn away from him or become too deeply absorbed in the cares of this world he knows not and they know not him. And again in Deut. iv. 29, "Thou shalt find him if thou seek him with all thy heart and with all thy soul." But who can do this when overburdened with the cares of this world? It is impossible.

Each individual soul must determine what its *real* duties are for itself. Many will find if they stop to study the matter, that some of the tasks are self-imposed, thru a desire to help others; but in some cases they may find that they are depriving another of a valuable and perhaps much-needed experience, by doing for them what they should do for themselves.

OUR COVENANT

By L. B. GOODYEAR, M. D.

WE have been arranging and formulating into words a contract between ourselves and the great Creative Mind of the universe. Our object in so doing is to realize more fully our relation to that mind and our dependence upon it. A contract is an agreement between two or more persons. The Covenant that God made with Israel is a contract that he made between himself and his people. Ordinary contracts expire at a stated time, or at the death of the parties concerned. But in point of time there is no more limit to this contract, "Everlasting Covenant" (Deut. v. 2), than there is to eternity, no more limit to the personalities concerned in this contract than there is to the mind of God, to the powers of the Master, Jesus, or to the Beings who used the mind-currents of God to make this earth. (Deut. v. 2-21; Ex.xx. 1-19.)

1. "Thou shalt have none other gods before me," this is the first part of this Covenant; we must not trust in anything that the world usually trusts in, such as lands or money, for what we trust in becomes our God, and to trust in any of these would be a violation of our part of the Covenant. In the history of the Israelites we have an example of what the violation of the Covenant on man's part brings. There is no court of appeal to which man can go to have his part of the Contract annulled. In taking that Covenant we have taken that great Name, YAH-VEH, and if we profane it, down thru the ages come the words in thundering tones, "The Lord will not hold him guiltless that taketh his name in vain!"

When Moses delivered the Covenant to Israel they replied:

"All that YAHVEH hath spoken that we will do." Did they do it? Read their history in the Bible and see the dreadful consequences of their disobedience. If they who took the Covenant with a partial light met with such dire calamity, what will be the results to those who take it now with all the light that is shed upon it? But let us leave the lightnings and thunderings of Sinai with its God of force and vengeance, the only God that the materialistic minds of the Israelites could appreciate, and let us look at the Covenant in the light of a God of love.

2. "I am the Lord thy God," what more comprehensive promise than this! When we see how he serves all his creation can we doubt that he will serve us, the capstone of that creation? "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." The giving of all things is his part of the Covenant, which he will give if we perform our part by seeking him and trusting him. But many trust in Gold and in themselves more than in God. "Fools rush in where angels fear to tread," but we would rather choose to be like the good servant who diligently inquires as to his master's will, not that he fears that he is a hard master, but he wishes to do his master's will implicitly; or if we intend to build, we would rather sit down and count the cost, lest haply, after we have laid the foundation, we have not enough to finish it. Remember that they who take this Covenant become as the apple of his eye, they become his elect, precious in his sight, his special care; these are the ones for whom he created the world, on whom he pours his unspeakable blessings. He loved us so much that he sent Jesus to teach us the way. But what Christ's enemies did with stubborn hearts and blood-stained hands, he caused to be our blessing, as he marked the road with mile-posts that are a guide to us. The mind can picture him pleading with his creatures as with equals. Hear the human expression of his words as he weeps over Jerusalem: "O

Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt.xxiv. 37). Then from the darkness and terror of Calvary comes the prayer, "Father forgive them, for they know not what they do." The Master express the Father's attitude toward us, in words breathing the spirit of purest love. Does this portray a God of revenge or hatred? No, if he were such a God, there would be placed upon his covenanted people such a load that they could not bear. Only such loads will be placed upon us as are essential to our well-being to teach us.

All along the way we are given a foretaste of what it will be at the journey's end. What shall we have at our journey's end? Listen: "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth and over every creeping thing that creepeth upon the earth" (Gen. i. 26). This shows things in a new light. We are learning how to take the DOMINION. To get an intelligent comprehension of how to do that, we are going to school to our heavenly Father who is our teacher. If we are disobedient we are punished, but we finally learn to obey. When we obey how peaceful we feel; when we disobey, how dark and dreary everything looks, then we gladly hasten back, and we are received with the loving words, "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people" (Ex. xix. 5), "I will be a husband unto you." God is faithful to his part of the Covenant; it only remains for us to be faithful to our part, and he will help us to keep ours. Not only did he send to us "the first-born of many brethren," but even now a holy messenger is in our midst, he gives each one of us one of his holy ones to watch over us to protect us and to guide us. Oh, if we could but realize his watchful care, how near he is to us, and that it is only we our-

selves that make him seem so far away!—the wall of separation is of our own building.

3. "Thou shalt not make unto thee any graven image." Does this mean an image of wood or gold? Yes, and much more; you shall not make a MENTAL image. How many of us picture God as a great man! How little we think that we are breaking the first commandment. God is mind, formless, "the fulness that filleth all things." God is spirit. We can draw in that spirit and burn out all the dross, all the selfishness. How hard it is to kill out self. The old image of self asserts itself and claims everything. We have in the past bowed down to self and worshipped it, until that little upstart would dethrone Deity and starve the soul. It is the monster of the threshold keeping man from Eden. We form an image and actually give it life, by dwelling upon it. Some of the most frightful monsters are thus created in the Astral. It is these monsters, or elementals, that make it so difficult for man to overcome, for they seek to destroy him and would, if it were not for the Father's love, in sending his angel to guide him. These elementals will serve the stronger will and can be made a means of strength if we are fearless.

4. "Thou shalt not take the name of the Lord thy God in vain." Does this mean the swearing that we hear daily?—No, if we take the name YAHVEH, or "I will be what I will to be," for our own petty aims and desires, to seek worldly gain, this is profaning the name of God. Let us hallow, and trust in that name. We can learn a lesson from the Egyptians who called It "the great unnamable." Let it never be mentioned lightly for the right understanding and pronunciation of that name can evoke the powers of the universe. The angel who cried with a loud voice was answered by the "seven thunders." It behooves us to stand with bared head and humble mien when we think on that name.

5. "Remember the Sabbath to keep it holy." Does this mean

the seventh day? No, that is the letter and the letter killeth. The sabbath never will be kept in the true spirit so long as men and women live in generation. Jesus kept this sabbath, it was this keeping of the sabbath that enabled him to say, "I am Lord of the sabbath." To all who follow him in the regeneration, every day is a sabbath. Circumcision prefigured a time when generation should cease, which pointed to the sabbath.

Oh, why cannot the Church see these things! How it would rehabilitate and put life into their dry bones! Alas, if the shepherds are asleep what will become of the sheep? "The watchmen are blind; they are all ignorant, they are dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs, which can never have enough, and they are shepherds which cannot understand; they all look to their own way, every one for his gain from his quarter" (Isa. lvi. 10, 11). Is this applicable to the ministers of our day? I will let you answer. We in this covenant dedication take that name and place it in our foreheads (seat of intelligence) and solemnly pledge ourselves to do all in our power to conserve the seed, live the life of regeneration, keep the sabbath, and call upon that great name to witness for us.

6. "Honor thy father and thy mother: that thy days may be long in the land which the LORD thy God giveth thee." Does this refer to the domestic relationship?—Undoubtedly. But it has a still deeper meaning. Christ said, "Call no man your father upon the earth; for one is your Father which is in heaven," and again to his parents, "Wist ye not that I must be about my Father's business?" showing that he considered his duty to his heavenly Father paramount. Again, are we not the children of Abraham?—the ten lost tribes? Many deny it, thus dishonoring their father Abraham and making the promises to him of no effect. They do not claim their rights as the covenanted people and literal heirs to the promises made to

their father Abraham; and failing to see the full scope of their heritage, to that degree do they fail to honor their Father in heaven. For if one should follow the history of the Israelitish nation until it finally emerged as the mighty Anglo-Saxon races and then understood that from this race will be gathered the 144,000, who are to be kings and priests unto God and reign on the earth, they could not help but give homage to the mighty God of Abraham, Isaac, and Jacob.

NEEDED PREPARATIONS.

By W. L. HOUSER.

Fear, shame, grief and melancholy,
All do play important parts
In our needed crucifixion,
Circumcision of our hearts.

Wind, frost, snow, and hail and rain,
Tho' they cause earth bitter pain,
Deepen and enrich the earth
For a glorious, springtime birth.

Thus we pass thru sin and darkness,
Ignorance, shame, and fear and death,
All are needed preparations
Ere we breathe the "new-life" breath.

When the leaven has all fermented
And its perfect work is done,
We'll thank God for all the shadows,
For they pointed to the sun.

THE WOMAN OF THE LORD

By P. J. WILKINS (London)

NEAR by, within the confines of the earth's atmosphere, a sphere of perfect life for all, lies waiting to be accepted.

In that little world, whose heart is yet large enough to supply the needs of every soul, there dwells a fiery Spirit; not fiery to destroy, but fiery to love, to perpetuate immortal good, and to rule thru love the harmonious forces of our earth.

Within that world there dwells the Spirit of an immortal God, all-powerful and supreme. The glory of his mind encircles this dwelling with a perfect light. But he is not alone. There dwells with him, a beautiful picture of Eternal Truth, in whose noble arms, fed, cared for, by soft and snowy white breasts, there lies the destiny of men, mankind.

This picture is most charming. Her changing lights and colors produce an exquisite harmony in all who touch her sphere. But that sphere includes the whole earth, and all those who love God, Spirit, may claim the attention of this wondrous Father-Mother, who has lived for all time, and will live forever.

The way to this "Holy Temple of the Eternal Order of Melchizedek" (to describe which requires the voice of the Universe), lies thru the Christ-life of regeneration, and no man can describe the good that each worthy soul receives, as he strives to attain his allotted, destined place in this grand Order.

But this Order, as has been pointed out, is for a purpose. Nothing lives or can live without a purpose. The picture that lies within the sacred consciousness of the Father protected by

his mind and will includes every form of joy and love that man or Gods may know, together with dominion over death and every ill.

That picture is on the earth to-day. It is the divine message of the age, and must and will absorb the whole nature and the minds of men from this time forward, for God himself, YAHVEH of the Universe has spoken it.

There is no myth here, but a fact.

The dark forces, those "who love and make a lie," and those under their dominion, or whose eyes have not yet been able to endure the light, will tell you that these things are untrue, but you have the Spirit of God, "the Comforter" to guide you aright.

A TRYST WITH CHRIST

"CONRAD the cobbler made a tryst with Christ and lamented that the Heavenly Guest did not keep it; but, on the day of the tryst, he called in a beggar from the street and gave him shoes; helped an old woman with her load of faggots and gave her bread; and led a frightened child to its mother. Then this happened:

"THE day went down in the crimson west,
And with it the hope of the blessed Guest;
And Conrad sighed as the world turned gray;
'Why is it, Lord, that your feet delay?
Did you forget that this was the day?'
Then, soft, in the silence a voice he heard:
'Lift up your heart, for I kept my word.
Three times I came to your friendly door;
Three times my shadow was on your floor.
I was the beggar with bruised feet;
I was the woman you gave to eat;
I was the child on the friendless street.'"

—EDWIN MARKHAM, quoted in *Light*.

THE END OF EVOLUTION

By DAVID

"NOT every one that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. xii. 21). These words of the Christ bring to our mind the first motto in "Practical Methods," "Use determines all qualities, whether good or evil. The greatest good with the least evil result is the best thing to do under all circumstances." To recognize the truth of this motto in all its fulness necessitates that the soul have completed its evolutionary unfoldment, then it will stand where the Christ stood when he said: "I speak nothing of myself; but the Father that dwelleth in me, he doeth the works." If it was the Father who did the work, then His work being perfect, could in no way violate the truth of this motto.

How are we to get where the Father will do his perfect work in us?—Thru EXPERIENCE. When Adam sinned, by taking the forbidden fruit—entered into generation, and Cain was conceived—he began to gain experience thru evolutionary unfoldment. "And the LORD God said, Behold the man is become as one of us, to know good and evil; and now lest he put forth his hand and take also of the tree of life, and eat, and live forever: therefore the LORD God sent him forth from the garden of Eden to till the ground from whence he was taken" (Gen. iii. 22, 23).

By slow stages of unfoldment, thru countless ages of evolutionary experience, the soul comes to the end of this means of development. When man can no longer learn from evolutionary experience, then he has reached the point where he is the intelligent recipient of the Father's will, where he can say as did Christ "I and my Father are one;" when the soul can say this he will work as the Father works, because he will have a perfect knowledge of law.

THE MYSTERY OF GODLINESS

SECOND SERIES

By THE REV. GEO. T. WEAVER

PART II.

MAN A MICROCOSM

IN the last paper it was shown that man is an offspring, and therefore an incarnation, of God. This truth, by the inspired writers of the Bible, was derived from the macrocosm, and this implies that they thought of man as microcosmic. The elaboration of this thought is the purpose of this paper.

Not only is man created in the image and likeness of God in a general sense, but this is true down to the last minutia. In the first place both the macrocosm and the microcosm are duodeciform. Each is a zodiac of twelve parts. The Zodiac, as we have seen, is composed of twelve great clusters of stars; just so the human organism is composed of twelve great clusters of nerve-centers corresponding therewith. If man is an offspring of God, he is then the product of the zodiac and would naturally partake of its characteristics on all planes of being. Thus, a child born while the earth is in the sign Scorpio, between October 23 and November 22, will be physically, mentally and psychically, what this sign or its etheric or auric radiations make him. At the moment of his birth, with his first inhalation, he absorbs the Scorpio radiations, in which at that time he is inswathed. This gives the key to his life, during this incarnation he will be a Scorpio character, and the whole trend of his life will be toward a Scorpio destiny. And yet, if he understands the process, he may largely control his destiny and attain to a much more exalted state than his birth

conditions would indicate. This is the sign of the Scorpion, the tempting serpent, and in both the greater and lesser zodiacs it is located at that part of the anatomy that embraces the sexual organ or the generative principle. Here is located the fire of lust. The Scorpio character can more easily fall a victim to fleshly lust than can the peoples born under any of the other signs. They have an intense conflict with their lower nature when attempting to gain the mastery. If badly aspected by planetary conditions it is next to impossible for them to stand in virtue and moral cleanliness. And yet there is hope for even the worst cases. For example, according to Solar Biology, every time the moon enters this sign, which of course is once a month, there will be a psychic germ matured within the system. Now if this individual at this time yields to the law of generation, this germ will depart from his person. Thus he loses his psychic life and the life and force that belong with the germ, but if he retains this germ within his system until after the moon leaves his sign, which is but a fraction over two days, it will be absorbed by the solar plexus, the great center of the sympathetic nerve-system, and will become in him a strong regenerative force producing body, mind and soul vitality, and will enable the individual more easily to withstand his temptation.

In course of time he will become the absolute master of the situation. In this way also the temple is kept pure, a fit abode for the indwelling of the Spirit, and the native awakens within himself the god-consciousness and comes into touch with his Solar Angel, the angel of his sign. If this person continues to conserve his psychic germs, month by month, he will become regenerated or born anew into the sign following his birth sign, which in this case will be Sagittarius, where again he will awaken the spiritual consciousness of the angel of this sign; and so he will proceed from sign to sign in his heavenly race until he will have performed the twelve labors of Hercules

or opened the twelve gates of the Holy City and become a complete heavenly man possessing all power in heaven and in earth. If this process is continued for three years he will be able to function not only from the entire zodiac, but from all three of the zodiacs, that of body, mind and spirit. He will then be a full triunal man, possessing the full triunal consciousness with the triunal power. Jesus the Christ taught for three years and lived the regenerate life, so that at the close he declared that "All dominion is given unto me, in heaven and in earth." Now, what is true of this sign is equally true of each of the other signs. Thus are the signs of the heavenly zodiac closely related to us, and thus do they become active in us for good or ill according to the decision of our will.

Again, there are twelve pairs of nerve-systems in man corresponding exactly to the twelve signs of the greater zodiac, one pair of nerve-systems representing the positive aspect, the other the negative; the positive animating and inspiring the thousand-petalled lotus of the brain: the negative functioning upon the four-petalled lotus of the heart, producing twelve conditions of the blood which reflect the negative aspect of the zodiac. Thus the microcosm mirrors in itself the macrocosm, and every tube of nerve, and every disc of blood is connected with the Universal Order of power and influence.

Both Involution and Evolution are revealed by the zodiacs. The heavenly zodiac that is apparent to the eye reveals spirit involved in matter. If we view it from the standpoint of our earth, which is a part of the greater zodiac, it reveals spirit involved in mineral or crystal, which is the lowest plane of involution. From here the process of the evolution of the macrocosm begins, and passing thru the mineral plane up thru the vegetable and the animal planes, the plane of the human is reached, out of which the divine is to evolve. Thru the generative process of man, spirit is involved into matter in the act of conception. Now this is the plane of the mineral where

evolution begins. During the nine months of gestation the fetus passes thru the plane of mineral, also that of vegetable and animal, up to the human, the final outcome of which will be the heavenly.

The order of involution in both zodiacs is from Aries to Libra by way of Taurus, Gemini, Cancer, etc. The order of evolution is from Libra to Aries by way of Scorpio, Sagittarius, Capricorn, etc. Man was circular, composing the wheel of the microcosmic heavens, before he came into this physical world. He was so in his mother's womb. He is now a broken and extended circle, a perpendicular line. This law begins with Aries and ends with Pisces. Aries is the most divine-like part, and all above Libra is not connected with the earth. Libra is the hinge or turning point between involution and evolution. It is the balancing place. The sex sign Scorpio belongs to the animal. Man in this world lives in a sex or animal body; but angels are sexless or androgynous. Thru evolution man will eventually outgrow the animal when reproduction will have outgrown its purpose. Man still has within him the circular zodiac, which is the occult spiritual, and tho he may not use it in the occult spiritual sense, still he possesses it in an atrophied state, and thru thought and will may use it when he earnestly desires to enter into the inner or uppermost part of the zodiac, instead of groveling in the mire of sensuality. This circular, spiritual and occult zodiac descends from the head, Aries, down the fore part of the body by way of the heart and lungs, alimentary canal and reproductive organ to Libra, as we have seen; then instead of going outward it enters an upward course ascending thru the terminal filaments, spinal cord, medulla oblongata, etc., to the soul-center in the head, the pineal gland. This is the path for those who would lead the regenerate life. From Aries to Libra, by way of the front portion of the body, is the path and process of the building and foundation of vestures until the sex-body (male and female) is

developed and inhabited by the breath from the nascent mind. From Libra to Aries by way of the spine is the path for the building of vestures for the conscious return of the enfleshed breath to its original sphere, with the garnered experience of its incarnation.

Aries, the first of the constellations of the zodiac, ruling from March 21 to April 22, is located in the upper portion of the head. A line drawn thru the head from just below the nostrils, and running just above the ears, embraces that portion of the head in man that corresponds to Aries in the Grand Man. It embraces the major, and by far the most important portion of the brain, the two great nerve-centers, pituitary and pineal glands, and the optic, auric and the other nerves of sensation. Consciousness is therefore enthroned in this part of the anatomy. In the heavens Aries is the seat of the Absolute because it is the representative of the All-consciousness. For the same reason it is the same in man. In the head are contained the idea and the potency of all the substances, forms, principles, and all else that make up a complete man either above or below; in the head are the openings connecting the five sense-organs with the outer space and the ethers of the Aries radiations in which the human Aries is enswathed. In both it is the seat of the sensations of every plane. From the creative organs of the head, the body has its origin, and is enabled to hold and manifest its form thruout life.

Here the body has its roots, from which life and growth are received and regulated. From the organs and centers in the head all the animal functions are regulated, in which are also located centers, the germs of the desires of past incarnations which become awakened to activity thru these organs of the body. Within the head is located the Ego-center, which when awakened becomes conscious of the "I-Am" as a separate and distinct individuality from all the rest of the race. Reason, perception, and self-consciousness are there awakened.

Thru the soul-centers of the head, there radiates the light of the soul which illuminates its universe, on all planes, both above and below, giving that illumination to the mind by which it becomes conscious of the relationship existing between the microcosm and the macrocosm, and between man and man, and by which the human becomes transformed into the Divine Christhood. Thru the head, when called upon, the Will grants to matter the power to change from state to state; to Life, the power to unfold; to Form, the power to attract; to Sex, the power to generate; to Desire, the power to absorb; to Mind, the power to choose; to the Soul, the power to love. The head is to the body, what consciousness is to Nature, so that, if any part of the body is undeveloped, deformed, or defective, it is because the corresponding part in the head is the same. All that is in the body, whether good, bad or indifferent, is first contained in the ideal in the head. For these, and other reasons that might be assigned, Aries, the upper portion of the head, is regarded as the all-consciousness, or the all-containing, the Absolute, both in the great and in the small.

(To be continued.)

"UNTIL a man has learned to give and to train himself for giving, to work for others, to plan and study for others, to live for others, and spend himself for others, and save nothing for himself, nature exacts pound after pound of flesh until only enough remains to make a fossil. Men groan over a tenth. The god of nature exacts all. Use it or lose it. All your learning, achievement, discovery, your good times, your blessed experiences, have not found the reason for their existence until you touch the heart of humanity. Our hands may lose all we give—our hearts lose nothing."

—DAVID STARR JORDAN.

SYMBOLISM OF THE HEBREW ALPHABET

By HENRY PROCTOR, M. R. A. S., F. R. S. L.

FROM the Septuagint Version of the Bible we first learned that the Hebrew square characters had designations, the meanings of many of which can be clearly discerned, and tho there are a few of which the meaning is at present doubtful, yet we have clear and abundant evidence that the whole have an hieroglyphic origin, which is of interest to the archæologist, as well as to the Hebraist and theologian, and it must be a great assistance to the student to be able to assign a definite meaning to each of the separate symbols of which a word is composed. For these reasons the study of hieroglyphic origins becomes not only a matter of great interest, but of great utility. As most of our readers are familiar with the names given in the Bible (Psalm cxix.), and in Hebrew grammar, we need not recapitulate, but may proceed at once to a consideration of the subject.

The first letter is *Aleph*, to which the meaning "ox" is generally assigned, altho this is not the lexicon meaning—but "to learn" or "to teach". To my mind, however, there seems good reason to believe that the primary meaning of the first letter was, first, "God," and second, "man," as we find it standing at the head of every word signifying either God or man in Hebrew, as in *Elohim*, *Adam*, *Enosh*, *Ish*, *El Elyon*, etc. On this assumption, the Hebrew alphabet begins to assume a very natural order, for next to God and man we have *Beth*, signifying *house*; *Gimel*, *camel*, signifying provisions in the house; *Daleth*, the door of the house; *He*, the window; *Vau*, the hook, fastening of the house; *Zayin*, weapons for defence of the house; *Cheth*, the fence around the house; *Teth*, the serpent, the enemy outside the house.

Next in order we have the *hand*, symbolic of *power*, *Yod*, followed by *Caph*, the *palm*, symbolising *submission*; then *Lamedh*, the *ox-goad*, symbolic of *learning or instruction*; *Mem*, of *waters*; *Nun*, of *fish*; *Samech* of the *heavens*, *shamayim*; *Ayin*, an *eye*; *Pe*, the *mouth*; *Tsade*, *venison*, is like the head of a stag; *Koph*, is the back of the head and neck, written *Q*; *Resh* is the head; *Shin*, a set of *teeth*; and *Tau*, the sacred tau, is a cross, a mark of ownership cut on cattle.

Just a century ago a remarkable book was published on this subject, written by the Rev. Raby Williams, of Jamaica, entitled "A Systematic View of the Revealed Wisdom of the Word of God," in which he takes *Aleph* to mean the cross; *Beth*, the house; *Gimel*, the camel; *Daleth*, the closed door; *He*, the falling mansion; *Vau*, the shepherd's crook; *Zayin*, the sword; *Kheth*, thorns; *Teth*, the serpent; *Yod*, the flame of fire; *Caph*, humbled (a man bowing); *Samech*, the heavens; *Ayin*, the eyes of man; *Pe*, the side face; *Tsadi*, a man crucified; *Koph*, the full face; *Resh*, the torrent; and *Shin*, the teeth. And from this arrangement he deduces the Gospel. Thus "man" (*Aleph*) formed in the image of his Maker, was by Him placed in Eden, in Paradise (*Beth*), House of God, wherein all the sweet varieties of Nature did abound, and every animal (*Gimel*) (camel as type) proffers its various services. Sin entered and the man transgressed; justly therefore was he detruded thence, with his consort, and the door (*Daleth*) was shut. Their once happy mansion was now unto them as a fabric overturned (*He*, falling house), their conversation lamentation and woe. Soon the shepherd's life (*Vau*, the crook) became the occupation of the repentant and faithful, while war (*Zayin*, weapons) swayed the unbelieving race. The curst earth brought forth thorns (*Kheth*) and thistles, and Satan's empire (*Teth*, serpent) was to the full established. The covenanted time arrives, the holy fire (*Yod*) descends upon Mount Sinai, and the angel of that covenant stoops (*Caph*) to redeem the sins of Jacob, and to in-

struct (Lamedh) a perverse (Mum) generation. For unto this did the fire of his glory dwell (Nun) in a measured model (Samech) of the heavens. The promised and eventful day draws near, the Only-Begotten of the Father, the Light of Light and Discerner (Ayin, eyes) of all things comes down from heaven, and is incarnate by the Holy Ghost of the Virgin Mary, and is made man (Pe), and is crucified (Tsadi) also for us under Pontius Pilate; dead and buried; He descended into hell; on the third day He rises again, according to the Scriptures, and reappears (Koph) unto His disciples. Having ordained the waters (Resh) of baptism unto remission of sins, and thru repentance in faith unto a new birth (Shin, teeth, renewal) in righteousness, He breaks (Tav, ploughshare) His sacred body in distribution of eternal life, unto all who come prepared.

Thus does this saintly man, no doubt a missionary, view the alphabet as containing in germ the whole Gospel, and brings out of it a host of quaint ideas, which are at least interesting and sometimes very suggestive, as to the inner meaning of the words of the Hebrew Bible. It is akin to a very old and ingenious method of deducing a short summary of the Gospel from the names of the antediluvian patriarchs, thus: Adam, Sheth, Enosh, Kenan, Mahaleel, man being placed in a wretched condition, the blessed God (Jared, Enoch, Methusaleh, Lamech, Noah) shall descend, teaching that his death produces rest and consolation. These may be considered pious fancies, in which the wish is father to the thought; but from many points of view they are of deep interest, and it is remarkable what a field of study is opened up by taking each letter of a Hebrew word separately. Each consonant conveys a distinct idea to the mind, and brings out the meaning of the word with startling clearness. Such a method is founded on ascertained fact, for Lenormant, in his great work on the Phœnician alphabet says: "From their essence even, the purely ideographic writings of primitive epochs did not represent any sound, but, exclusively

and directly, ideas, absolutely independent of words. They had an existence and a signification apart from all pronunciation, and the written language was therefore quite distinct from the spoken language, so that one could very well understand the one without knowing the other, and *vice versa*. All the nations of antiquity have required their picture-script as of divine origin, and the Hebrew alphabet was reserved expressly for sacred purposes by the Hebrews themselves; while for ordinary secular purposes, the more cursive Phœnician alphabet was used—that from which our own alphabet has directly descended.

STRENGTH IN SILENCE

ALL imperfection is noise, and not harmony. All development, all real growth is in silence, which is harmony.

Power is silence. No spiritual power is possible while living in excitement.

When poised in mind, you live from a silent center.

Things in the noisy external do not disturb you when you have found the silence within.

To have anxious thoughts, worry thoughts, fear thoughts, is living in the noise.

To begin I will trust and not try. This is the beginning of this new way of living (or the old way become new). Do I begin my day with "trust" or "try"?

Well, we will say "trust" this time. Then I am to "trust" no matter what experiences come to-day? Do I live the first little thing in trust? For true development comes from not despising the little things of life. As we trust we find we are growing; growing because we have found the silence.

We realize a new power. The power makes us strong and peaceful and happy. It is not an ecstasy of feeling, it is not an emotion. It is a power in us.—KATHERINE H. NEWCOMB in *Steps Along The Path*.

THE RESURRECTION

By H. L. GILLIS, [Copied from *Health*.]

I. Cor. xv.

Why should it be thought a thing incredible that God should raise the dead?

“This great chapter on the resurrection is not for the masses. Few, even among Bible students discern that the church is wholly distinct and separate from the rest of mankind, that the Scriptures speak literally when they declare the church to be a ‘new creation.’ As to the natural man there is a human begetting and a human birth, so to these new creatures there is a Spirit begetting which will culminate in their first resurrection in their spirit birth. These, with their Lord and elder brother receive their new life from the Father and constitute the Godhood—the divine family, *first-born* of all creatures, heirs of all things.

“For the development and exaltation to power of these, Creation waits, groaning in travail (unborn). (Rom. 8.)

“The great Apostle ‘shunned not to declare the whole counsel of God.’ He shows that the hope of all lies in a resurrection, a ‘Return’ from destruction (Psalm xc: 3), and that there could be no return ‘If Christ be not raised.’

“The raising of Christ from the dead is proof that Justice is honored and established, that all that was lost in Eden is repurchased and will be restored. (Acts 3: 21.)

THE DEAD WORLD SLEEPS IN JESUS.

“The Apostle addressed the saints and his main subject is, THE resurrection—emphatic in the Gr. Chief as well as first in order.

“Manhood, the human family, not begotten again will ‘come

forth' just as they went down as to knowledge and character. The time element wholly obliterated they will finish the sentence broken by death, the next instant to them.

"Paul says distinctly. 'Every seed its own body,' you do not sow rye and expect wheat. 'There is a natural body,' for the natural man, 'and there is a spirit body,' the texture is beyond our grasp of comprehension.

The world is not *deaa in Christ*. It does not suffer with him. It has not at all any share in His sacrifice. (Rom. xii. 1.) The world of mankind is asleep in him, that is, their life is in Him. This is the Apostle's point incontrovertible without confusing the whole subject.

"THO OUR OUTWARD MAN PERISH OUR INWARD MAN IS RENEWED DAY BY DAY.' Even the Christian recognizing to some extent his two-fold nature, and seeing no such dual personality in mankind in general, he doubts his own and fails to appreciate the Apostle's argument, and is further confused by the several classes in nominal Christianity. The outward man is that which is reckoned holy and acceptable, as an offering with Christ's sacrifice, to die with Him. (Rom. xii. 1.)

"It is the inward man, the new mind, that will be the 'new creature' sown in corruption, raised incorruptible—immortal.

"The distinct statement of the Apostles that the 'overcomers' of the Gospel Age are the '*first-born* of the dead,' and 'the *first* fruits of the (creative) spirit,' proves that neither the Fathers of the line of the 'seed' of the promise in Eden, nor any of the overcomers of former ages, could have been resurrected, nor can be before the saints are exalted to the Godhead. They were sometimes used as types or figures, or 'appeared' in visions, as on the Mount, Lazarus went back to the tomb, so of the others. They were not resurrected. Enoch is named among the dead who died without having received the promise of perfection of manhood. This is clear from Paul's statement in Heb. xi. 39, 40. . . . 'God having provided

some better thing for us, that they without us should not be made perfect.'

"The fathers of the seed of blessing for 'all the families of the earth,' together with all the overcomers of former ages, 'of whom the world was not worthy,' will be the children. After the union of Our Lord and the Church, His Bride, (Psalm xlv: 16) then the 'Spirit and the Bride will say, 'Come, and whosoever will let him come and take of the water of life freely.' "

GROWING BETTER

"THE world is growing better, no matter what they say,
And the light is growing stronger of a radiant, new-born day,
And the world is growing kinder, each day more plain I see
The great eternal purpose working out what is to be,
And I know that sin and sorrow from our earth will disappear,
And I know that joy and gladness will take the place of doubt
and fear.

And I know that e'n Death lingers, when a conscious soul cries
'Stay!

Even you, O Death, I fear not; I am Master, go your way.'

And I know, as we grow wiser, we shall learn the law of life
That love brings all things to us. Nothing good can come thru
strife.

We are slowly, surely learning what the Master came to tell,
That the kingdom is within us, in the heart where Love doth
dwell,

Yes, the world is growing better, kinder, wiser, day by day;
And the weary, heavy laden, find more helpers on the way.
Courage, then, O earnest workers, sow thy seed with lavish
hand!

Wait the harvest! Hear the anthem! Peace on earth, good
will to man."

— *The Character Builder.*

"THE GOAL OF LIFE"

A REVIEW

By JOHN WHITTINGHAM (London)

IN this article, the quotations are Prof. Butler's own words, unless otherwise indicated. I might state that I do not hold a brief for the Professor, neither does he need this, as he is well able to defend himself.

The predominating thought, which permeates Prof. Butler's Thesis, is *Evolution*. Man, by evolution, has reached his present stage of existence, and it depends upon the strength of his *will*, as to what he shall, ultimately, become. He has slowly progressed, from the lowest strata of life, till he has attained God-like powers; but much, yet, lies before him, ere he reach the *Goal of Life*.

The Professor, in the book under review, deals with subjects, varying from the infinitesimal "electron," to the Infinite Spirit and Source of Life.

Prof. Butler observes: "It will take all members of the body of humanity, to grasp, comprehend, and ultimate, all truth." "Ye shall know the truth, and the truth shall make you free" (John viii. 32). "Knowledge can come into existence, and form, only thru multifarious experiences in many lives." "The spirit of life, in the grass, to-day, will be the man, that will walk the planet, in the far-off to-morrow." "Thru this potency," *i.e.*, the spirit in mankind, "and thru this only can mind be formed in man, that will be able to know spirit, and, at the same time, to know the things of earth. Thru it, man, recognizing the Father, will unite with the Spirit of God, and become Immanuel—God with us—or God in us, God manifest

in the flesh—"The Likeness of God.'" YAHVEH—the all-pervading Spirit—means: I WILL BE WHAT I WILL TO BE. "The strength of man depends upon the strength of will, and, if YAHVEH is the Will of the Universe, then He, or It, is the Strength of all that is." The motions of the "electrons," and of the entire Universe, are the result of the Infinite Will!

"Man has always been a religious being." "Panthéons of the different nations came into existence."

The Professor has a valuable paragraph on *conscience*. Some *Christians*, even, are apt to think it an infallible guide; but, after reading the paragraph, which I am about to quote, such persons will be disillusioned. Professor Butler writes as follows:

"Take, in illustration, the story of the Arab father, whose wife became the mother of a beautiful female child. According to his religious belief the child must be destroyed, as it was not among the number that it was lawful to preserve. But the child was very beautiful, and the mother persuaded the father to allow it to live. As the years went on, however, his *conscience* pricked him continually, and, as the child neared maturity he could no longer endure the condemnation of conscience, and, consequently, he put the girl to death. Had he been a *Christian*," sententiously remarks the Professor, "he would have considered this act a great crime, and his *conscience* never would have forgiven him; but, with the Arab, the case was reversed." (The italics are mine.)

To the atheist, Prof. Butler appeals thus: "If you believe yourself to possess intelligence, and deprive your Source of the same conscious intelligence, are you not unreasonable?—Certainly you are. You would bring something out of nothing. Yes, the intelligence that you possess is but the merest shadow, the merest *point* of mind, and its Source, a thinking, knowing, loving Intelligence, nourishing all those millions of systems of worlds and universes, and their inhabitants; and organizing centers, which are mind-organs, to carry forward the work of

creating man in His image and likeness." "Every great truth," observes the Professor, "has been revealed in some form, in that wondrous book—the Bible." He views God as being a "Tangible Existence," an "Intelligent Being."

Prof. Butler does not believe in the doctrine of the "Miraculous Conception," and, in support of his negation he quotes the following Scripture: "Wherefore, it behooved him [Jesus] in all things, to be made like unto his brethren, that he might be a merciful and faithful High Priest, in things pertaining to God, to make propitiation for the sins of the people. For, in that he himself hath suffered, being tempted, he is able to succor them that are tempted." The Professor reasons thus: "Now, if Christ was Divinely Begotten, he certainly was not in all points like unto his brethren, but he had every advantage over every man that ever had lived. If the doctrine of the 'Miraculous Conception' is essentially a part of the Christian religion, why is it that Mark, John, Paul and all the Apostles, whose letters constitute the New Testament, never mention it?" As a result of this tenet we find Romanists worshipping "The Mother of God!" Prof. Butler contends that if Jesus was not born of *two* human parents, then the idea of a *genealogy* of Christ is a *farce*, and he was not of the "seed of Abraham." Referring to the *man*—Jesus—the Professor writes: "That flesh of Abraham is not God; but, as Jesus said, 'The Father, that dwelleth in me, he doeth the works,' and he is God, he is the Savior." Prof. Butler points out that it is not enough merely to *believe* in Christ: whilst this is necessary, it is even more important to *follow* him. "The devils also *believe* and *tremble*" (James ii. 19).

In order to realize for one's self the "Image and Likeness of God," it is a *sine qua non* to live the regenerate life, i. e., *totally* to avoid sexual intercourse, even in the connubial relationship. Then, the three following steps should be taken: viz., (1) to inspire from the creative forces; (2) to incorporate the

Pascal Lamb—the Divine Word; (3) to be re-born, as the spirit-child. The promise is: "He that *overcometh* shall inherit *all things*."

Whilst YAHVEH, the Name of God, means: "*I will be what I will to be*," yet, there is a deeper signification, which cannot be verbalized; and, amidst the difficulties experienced in endeavoring to live the regenerate (continent) life, it is well to bear in mind, the words of Scripture, which, together with the Professor's benediction ("*Divine peace abide with you*"), constitute the conclusion of the volume under consideration, viz., "The Name YAHVEH is a strong tower: the righteous runneth into IT, and is *safe*."*

PSYCHE

By TOWNSEND ALLEN

"WHY should our lives be cramped in narrow moulds,
And patterned after pigmy things below?
Arouse thee, soul! Shake off the cumbering clods
And give thy hampered wings a chance to grow.

Shake off the bonds of mean and petty thoughts;
Burst from thy chrysalis, O soul, forevermore;
Thy larval state has past, unfold thy wings
And high into the clear empyrean soar.

The great round earth is thine when thou canst feel
Its breathing in the tides, pulsating slow;
And heaven itself awaits thy wakening thrill,
Harmonious with its vital vibrant glow."

—From *The Word*.

*"THE GOAL OF LIFE: OR SCIENCE AND REVELATION," by H. E. Butler (Illustrated). Esoteric Publishing Company, Applegate, California, U. S. A., and L. N. Fowler & Co., 7, Imperial Arcade, Ludgate Circus, London, England.

BIBLE DIFFICULTIES

By A. MCINNIS (London)

WHILE it is true that the Holy Spirit was sent to lead us into all truth, it is evident that the teachings and experiences of men of old who were filled with the Spirit, should be very helpful and interesting to every one whose feet are on THE PATH. With good reason it has been said, however, that no ancient book has ever been translated.

The accident of time, the mode of life and thought, along with national characteristics have all contributed to create what is known as the GENIUS of a given language. With other environments, aspirations and knowledge the genius of another language is essentially different. The genius of a language will change from time to time. As our own language shows even the meaning of words change. Formerly the "church" meant, the people, now it mostly signifies the building; "suffer" meant, to permit—to-day it means, to be in pain; once "let" meant, to hinder—now it means, to permit. The same is true of all languages. So that a word used in Genesis, or Matthew, may or may not mean the same in Malachi, or in Revelation.

Every invention of mechanical appliances adds to language; aviation alone being responsible for some three hundred new words. Were the world again to sink into another series of Dark Ages, all our knowledge being forgotten, our technical books would, upon attempted translation, seem to be a mass of jargon, even as to-day the "Book of the Dead" is to us. Hence it is plain that the same knowledge is not available for the translation as for the composition of ancient books; sometimes,

too much, at other times, too little, and always a different quality of knowledge.

From the fore-going it will be readily understood why we have so many translations of the Bible. Apart from the individual bias with which each translator unintentionally or otherwise, colors his version, apart from the alteration in thought and meaning caused by environment and evolution, so that neither the Jews nor the modern Greeks can be particularly helpful in producing an exact rendering, how can even a first rate linguist who is ignorant of the knowledge of deep spiritual experience, hope to convey to others in a translation what he does not know himself? In other words, how can an outsider reveal the deep truths written down by a hierophant? Or, can we think for a moment that a materialistic Higher Critic is qualified to give an opinion on the writings of Moses or Paul—two spiritual giants?

Modern punctuation, too, has done much to create fresh error. A comma or a period placed incorrectly may convey quite a contrary meaning to the reader. This being so it is a good exercise to ignore the points and to try words, sentences, and verses in various combinations, in order to get at the other senses in which the text may be understood; for ancient manuscripts were one great word from beginning to end.

Once more, the words of the Bible were seldom rendered by the same equivalent, particularly in the Authorized Version. Dr. Young points out that forty-nine different Hebrew words are translated into English by the verb "to destroy;" forty different words by the verb "to bring," *et cetera.*, in the A. V. A good translation like Dr. Young's or Rotherham's "Emphasized" is very helpful. But even such undoubted scholars and religious men fail to convey the religious sense of the text, owing to the varying GENIUSES of the language. The peculiar difficulties presented by written language was, probably, one of the chief reasons why none of the really great masters ever

committed any of their teaching to writing, but rather preferred oral instruction.

Other probable reasons why the full meaning of Biblical text is veiled from us is, lest we be tempted to follow the ancient teachers instead of following our guide, the Holy Spirit, and we might, to our destruction, draw down divine fire before we know how to use it.

All the Mystics or Esoterists, like Madam Guyon, Boehme, and Swedenborg, taught that there were deeper and yet deeper truths in Holy Writ, that there were subtle meanings hidden beneath the ordinary or exoteric meanings. I have always found that the reading of a daily chapter becomes a matter of form and practically useless. But if one's mind is centered on YAHVEH (Jehovah) and one is led to read, in a few moments he will discover truths that thrill the whole being with delight and are real food to the soul, and on the strength of this sometimes one has to go many days.

This is the solution of the great problem, and the writer is satisfied that those who know experimentally will agree, that the power of the Holy Spirit can cause even an illiterate man to penetrate to the very kernel of Biblical truth and enable him to overcome each and every difficulty presented by translations. It is the LETTER that kills, it is the SPIRIT that makes alive.

"TELL me, gentle traveller, who hast wandered thru the world, and seen the sweetest roses blow, and brightest gliding rivers, of all thine eyes have seen, which is the fairest land?

Child, shall I tell thee where nature is most blest and fair? It is where those we love abide. Tho that space be small, ample it is above kingdoms; tho it be a desert, thru it runs the river of Paradise, and there are the enchanted bowers."—ANON.

SELF CONQUEST

By ELLA WHEELER WILCOX

"THERE is a room, serene and fair,
All palpitant with light and air;
Free from the dust, world's noise and fuss—
God's tower room, in each of us.

Oh, many a stair our feet must press,
And climb from self to selflessness,
Before we reach that radiant room
Above the discord and the gloom.

So many, many stairs to climb;
But mount them gently—take your time.
Rise leisurely—nor strive to run—
Not so the mightiest feats are done.

Well doing of the little things;
Repression of the word that stings;
The tempest of the mind made still
By victory of the God-like will.

The hated task performed in love;
All these are stairs that wind above
The things that trouble and annoy,
Up to the tower room of joy.

Rise leisurely—the stairs once trod
Reveal the mountain peaks of God;
And from its Upper Room, the Soul
Sees all in one United Whole."

—From *Nautilus*.

CORRESPONDENCE

Puyallup, Wash. Nov. 21 1909.

The Esoteric Fraternity,

Dear Brothers: MY mind is drawn to you when I read the "BIBLE REVIEW." I can just feel the loving spirit in which it is written. For that very reason I like the "BIBLE REVIEW." I am glad to see that you are trying to please your subscribers with regard to its contents. For myself I am willing to acknowledge that it contains many articles which I do not understand. But those are just the articles which I like to read. Because they make me realize how little I know and how much more others know, and this gives me aspiration to try to know more. If it is true that aspiration is the cause of inspiration, then you can easily understand how it can be a benefit to me to read what I do not understand. I do not understand much of the working of the Infinite Spirit, but when I read and try to learn something about the Spirit, I feel cheerful; and when I try to realize that that Infinite Spirit is dwelling in my being, I feel blest; and when in the height of my imagination I try to feel the possibility of a conscious realization of that Infinite Spirit, I feel exalted; and have concentrated all my ambition to that one single aspiration—to cultivate an unfaltering trust in that Infinite Spirit and to realize that Spirit as the source of all good and the fount of all love. The "BIBLE REVIEW" has been a great help to me on these points.

Yours respectfully,

Neil Gunnison.

BOOK REVIEWS

THE MAGICAL MESSAGE ACCORDING TO IOANNES (St. John the Divine) Commonly Called the Gospel According to [St.] John. A Verbatim Translation From the Greek Done in Modern English with Introductory Essays and Notes, by James M. Pryse. 227 pp., Octavo. Price, (cloth, gilt top) \$2.00.

We deem this a sincere and instructive rendering of the Gospel of St. John: and, altho we find no special helpfulness in an esoteric sense beyond what is already contained in old versions, yet this work is made of great value because of its thoroughness: The writer has spared no pains to explain with ample notes thruout the book every obscure expression. The work is ably prefaced in four pages and thus the reader's respect is won from the outset by manifest sincerity. The preface concludes thus: "Accuracy and clearness have been aimed at, rather than mere beauty of language; and the wording of the Greek has been followed as closely as possible in the English, while making full allowance for idiomatic differences": and we feel that he has so done. Additional value is lent to this work by two prefatory contributions; the first is twenty-seven pages entitled "The Seen and the Unseen" being a thoughtful concept of Deity: And the other is seven pages of gospel history and explanation, entitled "The Four Evangels." Also there are Appendices consisting of the author's versions of the parable, The Prodigal Son, and Paul's First Corinthians, pertaining to the resurrection—all being liberally elucidated with notes.

A helpful Index of Notes completes this commendable translation which we consider well worth the consideration of every student of the New Testament. Address Theosophical Pub. Co., 244 Lenox ave. New York, N. Y.

THE DIMENSIONAL IDEA AS AN AID TO RELIGION, by W. F. Tyler, F. R. Met. Soc. [metaphysical] Assoc. Inst. C. E., author of Psycho-Physical Aspect of Climate. Cloth, 76 pp. Price 50c. Address R. F. Fenno & Co., 18 E. 17th St. New York, N. Y.

The title suggests Pantheism, but it is that and more, for it relates in a close way to the cultivation and control of the imaging faculty, and so, has to do with the Pantheistic and dimensional to the extent that mind bodies forth a thought-form of that which is contemplated. Whether so intended, the value

of this book appears to deal mainly with the importance of cultivating the imaging faculty which is the origin of the dimensional for the individual.

EDEN'S FLAMING SWORD: Two Thousand Years Before the Flood: What Was it? By Isaac N. Vail. Paper, 48 pp. Price (probably) 15c. Address author at 411 Kensington Pl., Pasadena, Cal.

While this pamphlet has been published since 1896, the thought is still new and interesting, for few if any other writers have dealt with Biblical records from the same scientific religious view held by Prof. Vail.

WOMAN THE SOUL OF MAN, by Wm. H. Hoegge, 1800 N. Vermont Ave., Los Angeles, Cal. Pamphlet, paper, 19 pp. Price 5c or 10c.

Whether the title is extravagant in purport, the subject matter is worthy of reconsideration, being not altogether new but true—that woman is the equal of man, and that in the regeneration, having been hitherto two parts of one, they form one being.

WHAT IS A CHRISTIAN? By J. Todd Ferrier, editor the Herald of the Cross, address, Paignton, England. 40 pp., paper, 10c; bound in linen, 20c, both postpaid.

This little book makes no unusual answer, but every one will be better for reading it, for two essentials that especially commend it—purity of life, and the adoption of LOVE.

PLANETARY DAILY GUIDE FOR ALL—1910, by Llewellyn George. Neatly bound in paper, 117 pp., on good material. Price 50 cents.

Address the author, Box 573, Portland, Oregon.

This booklet will be valuable to those interested in astrology. Its exposition of the influence of the moon in each of the twelve signs of the zodiac, and of the endowment imparted by the planets, are alone worth the price; it recounts also the influences of the Rising-Signs, and contains considerable data for the current year.

EDITORIAL

THIS morning, January 15th, at 9.40, we were sitting at our desk busily engaged in preparing manuscript for the magazine and, of course, were not conscious of the noise that is constantly vibrating in the astral world, until we were suddenly made conscious of an unusual silence, which almost startled us in its potential influence. With it came a feeling almost like fear mixt with joy, an inexplorable consciousness, and as we looked into the Spirit-world it seemed unquestionable that we saw a great and mighty angel above the earth swaying his hand backward and forward over the face of the earth, and we were conscious that a wondrous power for accomplishment was being sent upon the earth. We looked at this for a few moments, then our attention was directed to the earth and its inhabitants, and there appeared to our mind's eye death and dissolution thruout the land. Is this the beginning of the time spoken of by John the Revelator, the time "to destroy them that corrupt the earth"? Be this as it may, let us wait and see, but we have found it a great truth exprest by God thru his prophet when he said: "Surely the Lord YAHVEH will do nothing, but he revealeth it to his servants the prophets" (Amos iii. 7).

We make no claim to be a prophet, but in relating our experience we simply give what came to us. About a year ago (we made no record of the date) we were caused vividly to know that the Christ had come, the Lord of heaven and earth, had come to earth again, had come for judgment and for the execution of the great purpose in the design of the Creator in creating the earth. Since that time we have had many man-

ifestations of his presence which cause us to realize and to believe that the consciousness that we had at that time was the realization of a fact, and it remains to be seen how soon the realization of this morning's experience will be brought into expression in the material world.

The injunction of the Master most applicable to this age is express in the words, "Be ye also ready: for in an hour that ye think not the Son of man cometh," the Son of man and the Son of God combined in one, the Son of man thru the Spirit of God conquered the world and who, because he had conquered the world, said, "All authority has been given unto me in heaven and on earth." If all authority has been given to him, then he will reign until he has conquered the last enemy, death, and has established life and immortality on earth, until he has cleansed the earth of those that destroy it, corrupt it and its people. And we are prepared to say that the time has come, the Lord's work is being done, and we are reminded of the words of Paul, "For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth" (Romans ix. 28).

Knowing as we do the love and kindness and goodness of God, we are led to believe that the Apostle's assertion, "a short work will the Lord do upon the earth," is a truth; but as there are many things to be done, one thing impinging upon another, the time that is short in view of the immensity of eternity, may seem long to us; but at the same time we know that the Lord YAHVEH will not permit the sorrows and sufferings that must result during the time he is destroying those that are unfit for residence in a higher and holier sphere of life to be prolonged, but will make the time as short as possible. At the same time when we think of it as a short work, we must place ourselves in the hands of God and not look for immediate results. It may be months or it may be years before we

see any results, for we believe that the Lord in his revelation has shown us that the work of cleansing the earth and preparing it for a higher order of civilization will be done rapidly to prevent long suffering.

Visions of a similar nature to ours have been given to two others, who are immediately connected with us, and we publish our vision that those who are interested sufficiently to be impressed by this thought will place themselves in the hands of the Spirit and seek earnestly to know and do the will of God. For by so doing you may separate yourself from the destroying influence that must necessarily come, and thus save yourself much suffering, sorrow and disappointment. For if you are allied to the Spirit of God, you will withdraw from those on the earth, knowing that God loves your loved ones and all others much better than you can love them, and much wiser than you can, and can provide for them much better than you can. Therefore place them in the hands of the Father and stand alone with God and do his will, and all things will work together for your good.

On account of our foreign subscribers, we are publishing in the magazine this month the table of the transits of the moon and planets for April, as well as for March. One recently wrote us that he did not get his magazine until the month was virtually over, so that the tables were of no assistance to him, and this is no doubt to some extent true in regard to those who are no further away than England. But in publishing the tables a month ahead, it will be necessary for our American subscribers to keep each magazine on hand a month longer, and our foreign subscribers will now be placed in the same position relative to the tables that our American subscribers have been placed in the past.

NOTICE.

THE BRITISH ESOTERIC SOCIETY meetings are held at the BATTERSEA PUBLIC LIBRARY, LAVENDER HILL, London, S. W. every Wednesday at 8 p. m. (except the first Wednesday in every month). Visitors are heartily welcomed.

When it is noon at Washington, (sun-time), it is the following time at the places named :

Bombay, India,	10.00 p. m.	Mobile, Ala.,	11.16 a. m.
London, England,	5.08 p. m.	Memphis, Tenn.,	11.08 a. m.
Liverpool, England,	5.04 p. m.	St. Louis, Mo.,	11.07 a. m.
Glasgow, Scotland,	4.51 p. m.	Vicksburg, Miss.,	11.05 a. m.
Bangor, Maine,	12.33 p. m.	Little Rock, Ark.,	10.59 a. m.
Boston, Mass.,	12.26 p. m.	Minneapolis, Minn.	10.55 a. m.
Concord, N. H.,	12.22 p. m.	Des Moines, Iowa,	10.53 a. m.
Montpelier, Vt.,	12.18 p. m.	Topeka, Kan.,	10.45 a. m.
New Haven, Conn.,	12.17 p. m.	Omaha, Neb.,	10.44 a. m.
New York, N. Y.,	12.12 p. m.	Austin, Texas,	10.39 a. m.
Philadelphia, Pa.,	12.07 p. m.	Cheyenne, Wyo.,	10.09 a. m.
Richmond, Va.,	11.58 a. m.	Denver, Colo.,	10.08 a. m.
Wilmington, N. C.,	11.56 a. m.	Santa Fe, N. M.,	10.04 a. m.
Wheeling, W. Va.,	11.46 a. m.	Salt Lake, Utah,	9.41 a. m.
Columbia, S. C.,	11.44 a. m.	Helena, Mont.,	9.40 a. m.
Columbus, Ohio,	11.36 a. m.	Prescott, Ariz.,	9.38 a. m.
Atlanta, Ga.,	11.31 a. m.	Carson City, Nev.,	9.10 a. m.
Louisville Ky.,	11.25 a. m.	Seattle, Wash.,	8.58 a. m.
Indianapolis, Ind.,	11.23 a. m.	Portland, Ore.,	8.57 a. m.
Chicago, Ill.,	11.17 a. m.	San Francisco, Cal.,	8.57 a. m.
Pretoria, S. Africa	7.04 p. m.	Brisbane, Australia,	3.20 a. m.
Cape Town, S. Af.	6.22 p. m.	Lorenzo Marquez,	7.18 p. m.

Time of Cusp Transits.
Washington, D. C., March, 1910.

Body	Enters	On		
		day	h.	m.
☾	♈	3	1	1 a. m.
"	♏	5	0	2 p. m.
"	♍	7	7	14 p. m.
"	♐	9	10	24 p. m.
"	♈	11	11	1 p. m.
"	♏	13	11	6 p. m.
"	♍	16	0	30 a. m.
"	♐	18	4	22 a. m.
"	♏	20	10	55 a. m.
"	♍	22	7	48 p. m.
"	♐	25	6	37 a. m.
"	♏	27	6	58 p. m.
"	♈	30	7	57 a. m.

☼	♈	21	6	55 a. m.
♂	♏	3	3	36 a. m.
♀	♈	7	3	9 a. m.
"	♏	25	5	34 p. m.
☿	♏	8	2	26 a. m.
"	♏	18	5	43 a. m.
"	♍	26	6	30 p. m.

On Mar. 1, ♈, ♏ and ☼ are situated as follows :

♈	♈	7°	42'	34"
♏	♏	24	36	57
☼	♏	21	42	23

Time of Cusp Transits.
Washington, D. C., April, 1910.

Body	Enters	On		
		day	h.	m.
☾	♊	1	7	47 p. m.
"	♋	4	4	23 a. m.
"	♌	6	8	52 a. m.
"	♍	8	9	56 a. m.
"	♎	10	9	24 a. m.
"	♏	12	9	18 a. m.
"	♐	14	11	25 a. m.
"	♑	16	4	47 p. m.
"	♒	19	1	26 a. m.
"	♓	21	0	35 p. m.
"	♈	24	1	10 a. m.
"	♉	26	2	5 p. m.
"	♊	29	2	3 a. m.
☼	♈	20	6	38 p. m.
♀	♉	13	11	28 a. m.
♁	♊	2	4	38 p. m.
"	♋	8	10	9 a. m.
"	♌	13	10	46 a. m.
"	♍	18	5	8 a. m.
"	♎	23	3	46 a. m.
"	♏	28	6	10 p. m.
On April 1, ☿, ♃, ♅ and ♄ are situated as follows :				
☿	♊	13°	57'	37"
♃	♍	9	45	5
♅	♏	25	42	21
♄	♐	22	8	37

BIBLE REVIEW

Vol. VIII.

APRIL, 1910

No. 7

THE MASTERY OF THE BODY

By HENRY PROCTOR, M. R. A. S., F. R. S. L.

THE man regenerate as to his body has brought the body into subjection and servitude, and has

“AUTHORITY OVER HIS OWN BODY.”

This authority implies the taking charge of the vital functions which are now carried on automatically by the subconscious mind. In one sense nothing is more unstable than the physical body. The

PROCESSION OF DEATH AND BIRTH

is always passing within it. Man, the microcosm, is a universe in himself with countless millions of inhabitants. The body is undergoing, without cessation, the processes of disintegration and rebuilding. But the man who attains regeneration by means of conservation, becomes the Architect and Master-Builder of his own body. No longer is he the sport of chance and circumstance, the victim of his environment, but he becomes to a great extent

MASTER OF HIS ENVIRONMENT

and is able to adapt himself to meet every change in his environment.

By means of regeneration his body becomes

FULL OF LIFE;

and the armies which garrison the citadel of his body, become so numerous and powerful, that no invader has any chance of access.

THE ESOTERIC TEACHING

on this point differs from many other teachings in a very important particular, viz., that there is nothing advanced which cannot be put to the test of experience. For the taking charge of the unconscious processes and the regulating of them by our own conscious mind, is not a matter which has to be taken on trust, but a matter of conscious change in the building up of the body—a matter of seeing and hearing and feeling. The chest, for example, becomes expanded, and the body therefore assumes

AN ERECT CARRIAGE,

and the various organs are thus brought into proper relation to each other. The importance of this matter can scarcely be overestimated. Attention has recently been drawn to it by Dr. Banning in a Paper read before the Hahnemannian Association entitled: "Gravity the Prime Factor in the Prevention, Causation and Cure of Tuberculosis of the Lungs and other Diseases." "When a man fails to sit or stand in a natural position," says the doctor, "so that a line of attraction, by the power of gravity passes from the center of the head down thru the frame to the center of the feet, this same power of gravity is pulling unnaturally on all the organs; gradually displacing them and rendering them liable to derangement, causing defects of function and disease."

"Correcting the poise of the machinery, gives nature the power to restore what is wrong. In this way even the terrible scourge of consumption may be driven from the system."*

The following fact shows how essential it is to be able to take charge of the body, so as to bring all its functions under the

*"Science Siftings."

CONTROL OF THE OBJECTIVE MIND.

Sir Lauder Brunton says that Lecky, the great historian, wrote all his works in a kneeling position, because his circulation was not sufficiently strong to raise the blood to the brain in sufficient quantity for its functional activity while in the upright position.

But the regenerate man finds his circulation vastly improved, because he is able by means of the will and the breath to increase or retard it at pleasure. By the power of his own will he can cause the vital fluid,

THE LIFE WHICH IS IN THE BLOOD,

to descend and to ascend—he can direct it to any part of the system, and thus permeate his organism in every part with it. By this means disease can be expelled from the system, the bones and muscles strengthened and enlarged, and the body be thereby caused to assume and maintain that erect position, which is the means of bringing every organ into its proper relationship with the other, and so the body being poised in accordance with the law of gravity works freely without fatigue or exertion, and this ensures correct breathing which is one of the prime essentials toward the maintenance of

GOOD HEALTH.

And considering the way in which mankind is crowded into towns and cities, and the unnatural conditions under which the majority live, such breathing might be said to be almost

A LOST ART.

This is the great reason for the movement in favor of a return to natural conditions or the so-called

SIMPLE LIFE.

Its devotees take plenty of exercise in the freshest air and wear a "rational" dress which does not in any way impede their breathing. This, of course, is a step in the right direction for those who are able to take it, but to the majority of mankind the doctrine is of no use, owing to the impossibility of

putting it into practice. But if we would benefit the masses, as we hope to do, we must point out a *modus operandi*, which is within every man's compass. He cannot as a rule move out of his environment, because his daily bread depends upon his remaining in it, and so, however unfavorable it may be to health, he must remain in it or starve. But we can teach him how to overcome his environment. And this matter of conscious breathing is of the first importance, for as it has been eloquently said, "Man abides in his breaths; he persists and endures by his breaths; he is in the freedom of his purpose and of his reason by his breaths, and he is in the fire and vigor of his passions by his breaths."^{*}

Swedenborg said that an inward spiritual breathing was opened up in him and his spirit breathed the Divine Atmosphere directly from the Holy Spirit, and he considered this as essential to a perfectly spiritual state and to occur in all apostles and holy persons who live and act under divine inspiration.

Remembering that our environment is an unappropriated part of ourselves, we should learn to breathe consciously at all times and to the full capacity of the lungs. Thus we can breathe in vitality and nerve-force—the very power and life of God. "I have learned" said a man of God "to breathe Christ in as I breathe and to breathe myself out." In a literal translation of John xx. 22, it is said that Christ "infused himself into them."

Breathing and inspiration are words from the same root. The word used in Greek is *Theopneustos* — God-breathed; and in Hebrew "the breath of the Almighty"[†] is said to give understanding. God breathed into Adam the breath of lives.[‡] He giveth to all life and breath and all things.

"We do not breathe of ourselves; there is a vast power beyond our finiteness that gives us breath.

"By the effort of the upgathered being, if we seek to enter

^{*}"Revised Esoteric," Vol. II. p. 30.

[†]*Nishmath Shaddai.*

[‡]*Nishmath Khayyim.*

the Unknown Presence, he will breathe into us while we are gathered there. . . . There is a world of plenary life beyond the realm of the corporeal. It inaugurates a new era, bringing down the moral into the realm of the sensational. We feel consciously buoyed up and sustained between two atmospheres, one of ether, bearing in its currents the life of nature; the other of spirit, impulsing the soft joy, the penetrating force, the vivifying essence of heaven; . . . when the Infinite descends, so to speak, from the heights of Being above consciousness, and literally gives himself to us by the procession of his life into our own, thru a super-sensual breathing, when the heavenly respirations absolutely inflow, and open their way to the natural lungs, bringing each breath we draw into the circulations of the Divine Love and Wisdom''* . . .

We see then how the body may be brought into subjection, and man's order of body, soul and spirit reversed for God's order of spirit, soul and body. For in the case of the animal man, the body is master. He is the slave of its passions, lusts and appetites. But the regenerate man realizes that he is spirit, and that soul and body are his possessions. His body, which is a temple of the Holy Spirit, he presents as a living sacrifice to God, and learns what is that good, acceptable and perfect will of God. God now works in him to will and to do that which is well pleasing in his sight, producing in him both the will and the execution.

“IN silence mighty things are wrought
Silently builded thought on thought,
Truth's temple greets the sky;
And like a citadel with towers,
The soul with her subservient powers,
Is strengthened silently.”

*“Revised Esoteric,” Vol. II. pp. 30-32.

MAN IS AND IS NOT A FREE MORAL AGENT

By H. E. BUTLER

THERE have been in the world for many years two classes of thinkers. One class believe that man is free to do as he pleases and that God has nothing to do with man's affairs, but leaves him to choose his own way and to do as he wills. The other class believe that man is predestined to do that which he does and to be that which he is, and that he has not absolute authority over his actions. To a great extent both of these are correct, but to be able to draw the line between the two and to see where the truth lies in both cases, seems to be a difficult matter, a matter that few have settled in their own minds up to the present time. Notwithstanding we have frequently written on the subject and tried to make the thought plain, yet it is evident that we have failed so far, therefore we try again.

We have before us a letter from a worthy friend, a man of good, clear mind and capabilities. In his letter he quotes the following passage from our letter to him :

"We have come to a time of a great change. During the centuries past the mind of man has been floating with the tide, choosing that which the impulse caused him to choose, rejecting that which the impulse caused him to reject, simply experimenting and obtaining knowledge from experience, but now the time has come for a radical change. They who will do His will, shall know of the doctrine. They who have not the will to do his will, will perish and pass away. At this time centralization of all the power of mind that is in us and accessible to us, is required to come into unison with Him who rules the world."

To this our friend replied :

"Now, this passage impresses me exceedingly. Could you

elaborate as fully as possible, all that you mean? I thoroly agree with your statement, 'that everything seems to be moving forward according to the Divine Purpose in our lives,' and if this be so, and, further, your earlier remark be true, that man 'is what the spirit of life from God has made him, and he, like all other creatures, acts under the impulse given him by the Universal Mind,' then how is the mind of man, 'as it were, a machine'?"

This question we shall here try to answer :

If man were perfectly free to do whatever he wills to do, and free to obtain the will to do anything and everything from himself, then there would be no God ruling among men, and there are many who have come to this conclusion. Many believe that the earth belongs to man and all that therein is, and that he can do whatever he pleases to do with it. This is true in itself, but there is something back of this.

Man did not make himself, he did not originate himself. Man is not master, but there is a Master who is building, creating man. Creation did not cease at the end of six days. We read in Genesis that in six days God created the heaven and the earth, but the word "day" means a period of time. How long these periods are remains to be fully known. According to Usher's chronology 4004 years after this account in Genesis Jesus came and he said to the Jews in justifying his working on the Sabbath day, "My Father worketh even until now, and I work" (John v. 17) ; which was as much as to say that the Sabbath had not yet come, and that the Father was still working in the world and so was Jesus. Then it follows that God is still creating man to be in his image and like him, but as long as the process is going on it is quite evident that the work is not complete, for no work is complete until it is finished.

If God is busily engaged in creating man, then man is not creating himself, only so far as the Spirit of God moves upon man's consciousness to cause him to act in accordance with the purpose and method of creation.

Let us consider the idea that man does that which he wills to do. This is true. He can will to do whatever he desires to do. This is also true. But is there no limitation to the desire and to the will? Whence cometh the desire? You cannot imagine a fish having the desire to get out of the water to walk on the land. Nor can you imagine a cat desiring to get into the water to swim like a fish. You cannot imagine such a thing because such a thing does not exist, neither can you imagine a man having the desire to do something that the thought, the feelings and the emotions, have not imprest upon his consciousness to be a desirable thing to do.

There are two phases of this thought. In a very few instances a man without any conscious desire, forms his conclusions and acts upon them. The other phase is this: There springs up as the ultimate conclusion of man's emotions, appetites and passions, a desire. This desire prompts the will to action in accordance with the desire, or produces action to obtain the thing desired. There is no action but thru will power. Man may act from his reason, but he can reason and conclude only in accordance with certain interior qualities of his nature. If every man could do everything that every other man can do, or, in other words, if every man could get the will and the desire at any time to do anything and everything that any other man can do, then when we looked into the face of one man we should see all men; but now we look into the face of a man and conclude that his disposition is thus and so. Disposition? What is meant by this? That he has the desire to do certain things, different perhaps from all other men.

In another face we see another disposition, and in the "disposition" we see a conclusion of the mind and a determination of the will to carry it out. Then what produces these dispositions? Is it not purely the qualities of the man?

We return again to the extremes that we may see the mean between them. A dog has the desire to be a dog according to

the dog nature, and that desire is the will to do. When the will is excited see his fury and to what an extent he will go to carry out the decisions of his will. Is a dog a free moral agent? He can do within the limits of his capacity whatever he wills to do, and if he does wrong his master is likely to punish him, and that changes the dog's will, so that perhaps he is not willing to do that wrong again.

Does not our Master punish us when we do wrong until our will is changed to do right? If so, then is it not "God which worketh in you both to will and to work, for his good pleasure" (Phil. ii. 13)? And if God worketh in us to will and to work for his good pleasure, wherein resides man's perfect freedom? It resides in this:

In the great wisdom of God, the Creator, he not only produced the organism but the quality in every organism, and especially in man, and thru the action of the one great Universal Mind, Spirit, the machinery of mind is set in motion, producing thoughts, feelings, emotions of certain qualities that result in producing in the individual man or woman certain desires, appetites and passions and also certain mental actions and conclusions, and the sum total of these centralize in the will to do or not to do. The diversity of organisms and qualities creates a diversity of will and disposition.

Thus man is just what he is made to be—nothing more. Within the limits of his mind, he realizes that he can do whatever he wills to do. A man whose thoughts and aspirations are high and noble, before whom the world looks bright and encouraging, whose mind is filled with real interest in the world, cannot get the desire to destroy his own life. Why? Because of the influence around him that causes him to love life.

Thus there is always found a cause over which no man or creature has any dominion—a something that lies beyond the controlling power of the mind of man.

We have now come to the thought of the great Master, the

Master whom we have heard of all our life, the Master Jesus who announced to the Jews that they had no power over him unless it were given them by his Father. Could they not get the will to kill him? They might get the will, or think they had the will, but when they came to kill him, the will would leave them. Why? Because the Father would not give them the will.

To become a master means simply, that by uniting with the purpose in the great Universal Mind that produced man, and by choosing to live in harmony with that Infinite Mind, thru the wisdom and knowledge gained thereby, man may gradually take control of one after another of the controlling influences that now make man a bond-servant, influences that virtually say to a man, thus far shalt thou go and no further. But puny man raises his head and says: "I can do whatever I will to do." Yes, but you cannot get the will to do anything beyond your capacity; for when he who made you said, "Hitherto shalt thou come, but no further" (Job xxxviii. 11), he gave you to understand that you are surrounded by limitations, by incapacity.

In order that you may have the will and the mind that are able to dominate over that limited capacity, you must grow into something more than you are; and in order that man may grow into a higher order of being, and have dominion over those things that now rule over him, practical methods have been sent forth thru the Esoteric teachings to enable man thus to grow himself, to build in himself a higher, a stronger, a wiser and a perfect spiritual organism. And as he grows into the likeness of God, he sees that the will of the animal, by virtue of God's limiting the animal nature, brings sorrow, pain and death, and he also discerns that by virtue of choosing to grow self into a perfect divine likeness, he is free from those limitations and may enter a larger sphere of consciousness and volition than he has ever known before, the result of which is peace, joy, happiness and an endless life.

This fact becomes sufficiently strong to change his will, as he goes on degree after degree of unfoldment, to a point where he wills in perfect harmony with the mind that created the world. Then is he a free agent? Yes, because his mind has changed into accord with the all-dominant mind, and he finds that it is to his benefit to let that all-dominant mind have free and perfect expression thru him.

He also learns the fact that to reject the controlling influence of that mind, is to reject his own peace, success, health, happiness, and even his life. Therefore the only figure of speech that we know of that expresses correctly the free agency of man is that, in the developing of the race, man is placed, as it were, in a long corridor, at the far end is the destiny, the purpose that God had in mind when he made man. There are impassible walls on each side of this corridor and there are forcing circumstances like an army with spears ever behind him. The impassible walls on each side are the limitations of his capacity. He may refuse to move quietly forward toward the ultimate destiny for which he was made, he may run his head against either wall and injure himself, he may turn and fight circumstances, but in so doing he is pricked by the spears of relentless power, for that army of circumstances with spears of torment is behind each individual and he **MUST** go forward, he may choose to go backward but that means death.

God has placed you and me in this long corridor, and our destiny is at the far end, and we must go to that end. Where is our free will then? It lies in the fact that we may hurt ourselves, we may run our head against the walls, we may fight circumstances until we are exhausted, but that does not change the circumstances, nor can we break down the walls by running our heads against them.

But when we have reached the end of the corridor, the ultimate, when we have accomplished that for which we were made, then by our own volition produced by choice—a choice

produced by suffering on the one hand, and joy and peace on the other—we live in harmony with that which brings the peace, the joy, the glorious condition exprest by the words, “the son of God.” True it is that there is a certain capacity to choose, which choice is forced upon every individual by pain on the one side and pleasure on the other. Therefore, as we said to our friend, the time has come for a radical change, and the centralization of all the power of mind that is in us and accessible to us, is required to come into unison with Him who rules the world; because of the maturity of that law of the ultimate of pain, which is death, and the ultimate of pleasure which is unity with the mind wherein is all pleasure, all joy, all peace and eternal life.

“It seems to me that there is always the RIGHT THOUGHT. Happy is he who can find it. To find the “right thought” is to “pray not amiss.”

“Thinking rules the world.” Physical and material conditions in the Divine order are subordinate to the mental and spiritual side of man’s nature. Mind is ruler, and embraces all below it. Therefore, the “right thought” has marvelous sovereignty in life. The person who can always think the “right thought” has conquered the world. His yoke is easy and his burden light. He maintains “the peace that passeth understanding.”

“We love to do more than anything else the thing that is dictated by the “right thought.” It is the straight and narrow gateway to heaven.

If, in the commotion of the worldly life, you can stop and conjure the “right thought” you are blest indeed. It seems that if you have the “right thought” always at your command there is no more worry or anxiety for you. You rest in trust in yourself and God. The “right thought” is a thing divine, eternal, omniscient.”—From *The Individualist*.

THE WILL AN IMPORTANT FACTOR

By A. L. NATHAN

IN making any attainment the will is a most important factor. Without the will to do and to accomplish, the conclusions the mind has arrived at are of little use. There are three things necessary to the accomplishment of any undertaking: First, an idea of what is to be done; second, a plan of how it is to be accomplished; and third, the actual doing of the work, the bringing into form that which has been idealized.

There are many attainments any one of which one may strive for and reach. Therefore, the first thing to be done is to fix in one's mind an idea of that which one wishes to attain. When the idea of that which we wish to attain is clearly perceived by the mind, and the mind and will have determined to attain it, then we immediately begin to discriminate, even in the little affairs of our every-day life, as to what will help us to attain our desire, and as to what those things are which will hinder. Here begins a struggle. Many things that before were perfectly innocent and legitimate, now become the opposite in view of the idealistic standard which we have set up. The higher cannot be attained without letting go of the lower. In climbing a ladder we of necessity let go of the lower rungs that we may reach the higher. Here is where the will finds a great work to do, viz., to "let go" of so many things that up to this time were good but have now become evil in view of the better.

No man would hesitate to exchange an ounce of silver for an ounce of gold; but to give up an ounce of silver that he may SOMETIME, SOMEHOW, and SOMEWHERE, obtain an ounce of gold requires a strong will and a strong faith.

UNBELIEF

BY LEO LIBRA

And he did not many mighty works there because of their unbelief.

—Matt. xiii. 58.

How could unbelief affect the Christ, the Master of Masters? Was not Christ's power the same whether people believed in him or not? How could the belief or disbelief of minds so inferior affect the mind of one who claimed that he and the Father were one? From the standpoint of the reasoning mind, we answer, It could not; and if the belief or disbelief of the rabble could so affect his works, it is proof infallible that he is an impostor. But the statement still stands, "He did not many mighty works there because of their unbelief." Then how are we to reconcile this statement with the god-like powers of the Christ? It can only be reconciled in one way, viz., that Christ in performing all of his miracles performed them only thru a higher understanding of the law, that virtually there are no miracles. The miracles that Christ performed appear as such to one on a lower plane because that one cannot see the underlying law that operates. A letter that conveyed news to a man a hundred miles away was a miracle to a North American Indian, because to the Indian it was only a scrap of paper with some marks on it; he could not see the cause that produced the effect.

If this be true that there are no miracles, then why could not Christ operate his laws if inferior minds disbelieved in those laws? In other words, could belief or unbelief change the working of a law?

Here we are necessitated to look into law to see what law is: When God made the world he put into operation certain causes that would always produce certain effects. One familiar illus-

tration of one of these laws is that he caused the earth to travel around the sun at such an inclination of its axis as to effect the different seasons, and so long as that cause (the earth's traveling around the sun at a given inclination) is kept up, so long the effect (the different seasons) will be manifest. Then we say that the seasons come and go according to unvarying law, which is another way of saying, that every cause has an unvarying effect. The only way to change the seasons—the effect—would be to put into operation either a higher or an opposing cause. For instance, if the earth should stop its journey around the sun, or the earth's axis should change places with the equator, then the seasons as we know them would change. It is easy to comprehend the working of these everyday physical laws, but to comprehend the mind back of these laws is much more difficult.

Is it not a wonder that the man who turned the water into wine, fed the five thousand hungry bodies, healed the sick and raised the dead, was not ashamed to confess that the unbelief of the puny minds of those around him kept him from doing any mighty works? The proof of a great mind is, that it is never ashamed to confess truth, for a mind to be great must deal with truth, not with error. Then it must be a truth, a law, that the opposing mind-currents of unbelief sent against the mind-currents of one man, even tho that man be very God incarnate, make those mind-currents of none effect. The mind-currents of unbelief must be as potent a factor for destroying the great and mighty works of a master, as a physical force would be for the changing of the seasons.

Here we hear some one say: "If God's mind is so superior to man's, why did Christ not force his mighty works on them? Why need he care whether they believed in them or not?"—God cannot work contrary to his own law, if he were so to work he would produce chaos. One of his laws is that he never coerces any man, man is left of his own free will to reject the good or

to receive it. One would think that it were not possible to make the WORD of God of none effect, but Christ so declares it in Matthew xv. 6. If unbelief is so potent a factor as to affect the master-mind of Christ, and even to make void the WORD of God itself, what must be the effect of unbelief on the minds of those who have not yet attained this mastery? If those who are associated together in the regenerate life have not faith in each the other, have not love towards each the other, then they destroy not only their own power, but their brother's. Where was it that Christ could do no mighty works?—Among his own people—the people who could see only the carpenter's son, the people who could not see the divine man, so they lost all those healing benedictions that were his to lavish on his believers. If unbelief is so potent a factor for evil what about its opposite, belief or faith? Christ said: "If ye have faith as a grain of mustard seed, ye could say to this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you" (Matt. xvii. 20).

"It is too late! Ah, nothing is too late
Till the tired heart shall cease to palpitate.
Cato learned Greek at eighty; Sophocles
Wrote his grand Edipus, and Simonides
Bore off the prize of verse from his compeers,
When each had numbered more than four-score years;
And Theophrastus, at four-score and ten,
Had but begun his Character of Men;
Chaucer, at Woodstock, with the nightingales,
At sixty wrote the Canterbury Tales;
Goethe, at Weimer, toiling to the last,
Completed Faust when eighty years were past."

And here's to him or her, in whatever age or clime, who shall
exemplify in his or her life longevity with youth and health.

—Lida Evandal, care *Health-Culture*, Passaic, N. J.

THE LAW FORCES MAN TO EARN WHAT HE GETS

By ELI

WHEN we view the laws of nature we see how continuously everything moves onward, always onward. These unchangeable laws work from the Great Universal down to the blade of grass and the smallest insect, and again advancing up the scale to man, and then onwards to the distant planets and the starry heavens. The far-seeing master-mind of Christ could well direct his hearers to learn from nature—to consider the lilies of the field that toil not, neither do they spin, and yet how beautifully they are clothed. Is there anything neglected? We think not. "He that keepeth thee will not slumber" (Ps cxxi. 3).

If it were possible for the Divine Mind to forget even the little blade of grass, higher life could not exist. What does this fact teach us? Faithfulness even in the smallest affairs of life. Duty must be paramount if we would gain that which we seek. There seems to be a law in nature that forces a man to earn everything that he gets. For example:

Two farmers work the same kind of soil and under the same environment, one will starve, while the other prospers; one hurries thru his work with little labor and does not cultivate the soil properly and gets nothing: "I went by the field of the slothful, and by the vineyard of the man void of understanding; and lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall was broken down" (Prov. xxx. 31). The other farmer plows deep and turns over new soil if possible, and gets the seed well under ground.

Fences and buildings are all in good shape. This man is prosperous and reaps a rich harvest.

"Go to the ant thou sluggard; consider her ways, and be wise" (Prov. vi. 6). In an ant colony we find the builder ant, the laborer, carrying from ten to twelve times its weight, and the soldier ant guarding, here all is action, no indulging in a lazy life. We who are striving to follow in the path of the Christ must be as faithful as the ant. We must be constant in purpose and as unchangeable as the mind that brought us into being. If we alter our course we have a greater distance to travel. If we go wrong we are like unto the man traveling along a certain road, he comes to where the road forks, the left-hand road looks the pleasanter, he takes that, he travels many miles, then he discovers that he is on the wrong road, he must retrace his steps, he thereby loses many hours, and darkness may set in before he reaches the right road again. We can get wisdom and guidance from on high, as to which road to travel, and what course to take, under all circumstances.

On the spiritual plane, the same law operates as on the material plane, every man gets what he earns. If he works in the same way as the sluggard on the physical plane, desiring "a little more slumber and a little more folding of the hands to sleep" he will get of spiritual things a beggarly portion. It is only by keeping the mind active and alert, with an eye single to our purpose and aim, and a strong desire to know God's purpose concerning us, that we may follow that purpose, that we are enabled to reap a rich reward, "Let us therefore cast off the work of darkness, and let us put on the armor of light."

"THE more we love God, the more hope we have.
What seems to us affliction
Is oft a hand that helps us to our wish.
So may it fall with thee—if Heaven approves."

UNIVERSAL BROTHERHOOD, AND ITS PRACTICAL RESULTS WHEN APPLIED

By L. D. N.

THE incarnation of the Spirit of Brotherhood in the universal humanity, will be the eternal abolition of monopoly, caste and class privilege. Instead of seeking or demanding unwilling or enforced service at the hands of others, each will find his chief delight in ministering to others, because it will be the relation and service of love. Service will be gratefully accepted because, and only as, it is the spontaneous offering of love. This is the true law and spirit of brotherhood, and only thru the cultivation of this spirit and fidelity to its law can man enter into the realization of his divine heritage and possibilities as a child of God.

Since then the spiritual nature, the divine sonship of man, is the root out of which springs the possibility of the perfection of his personal and social life, the recognition with the realization of this fundamental and stupendous truth, is the first real step toward this perfection, without which no true progress in spiritual life is possible. This can be taken only thru the moral adjustment of the personal life to our relations with God as child to parent, and to our relations with men as brethren.

It is only as a moral and spiritual being that man is specifically the child of God, having identity of nature and oneness of life with him. It is, therefore, only thru fidelity to the moral law in the personal and social life that he can enter into the full realization of his spiritual nature, divine sonship and brotherhood, and so of his identity of nature and oneness of life with the Father. As the true relation of parent with child, and brother with sister, is the relation of kinship and

love, based upon identity of nature and oneness of life, it can be fully realized only thru mutual love, confidence and fidelity. Hence it is only thru fidelity to the moral law of purity and truth, in the relations of the personal and social life under the inspiration of love, that men can walk and dwell in unity of spirit and purpose with the Father and the brethren.

Unity of spirit and purpose with God in the personal life, will secure unity with him in our relations with men and with nature. The realization of this unity with the Father in Spirit and in truth is possible, only thru mutual love, confidence, and fidelity between God and man as parent and child. Since, however, God is absolute and perfect Being, infinite, eternal and changeless—changeless because perfect—in his love and providence, it is left for man as his child to respond to and reciprocate that love and changeless fidelity. “We love him because he first loved us.” Man is a child of God, is a rational being, endowed with freedom of choice and action. He is capable, therefore, of seeking this unity with the Father, or reckless of the divine law and order, seeking only the indulgence of his own self-will. He is responsible, then, for his course of action and the results of his choice to the full extent of his knowledge, or opportunity of knowing the better way.

With the recognition of his spiritual nature and divine sonship, man's first duty is to adjust himself to the moral law and order in this divine relationship, thru the supreme loyalty of love and faith; that trust, confidence, and fidelity which love alone inspires and secures. “God is love; and he that dwelleth in love dwelleth in God, and God in him.” Love alone brings conscious unity with God or man, and secures fidelity to both.

BABYLON

BY I. L. HARPSTER

BABYLON signifies confusion. It implies everything that is false. As Babel means a confusion of tongues, so Babylon means a confusion of philosophies. These false philosophies are to be sifted, and every error, evil and harmful thing will be destroyed. We learn from the Scriptures that in the judgment all these things are to be brought to light.

Jesus the Christ evidently had such thought in mind in speaking to the Jews of the judgment: "The men of Nineveh shall rise in judgment with this generation and shall condemn it. Because they repented at the preaching of Jonas; and behold, a greater than Jonas is here" (Matthew xii. 41). As we look out upon the world of to-day with its multifarious philosophies, theories, creeds, cults and "isms," we are lost in a maze, and we ask ourselves the question, "Where is it all to end?" And again the question presents itself, "Is the judgment now upon us?" With what knowledge we have of the inspired Word, coupled with what we find in the world at the present time, we are forced to answer, "Yes, we believe it is."

Jesus speaking of error declared: "Every plant which my heavenly Father hath not planted, shall be rooted up" (Matthew xv. 13). Paul affirms: "Now if any man builds upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is" (1. Cor. iii. 12-13). At the present time every man is bringing to light that which is in him. Let us see: How many Methodists can agree on all doctrinal points? how many Presbyterians? or advocates of any other creed or faith? Whence came all these different ideas or beliefs? Surely not in this present

generation or incarnation only, for the things man believes find responsive chords within. There must be development, unfoldment—a like entity or quality within—or the thought could not gravitate or find response; for like attracts like, therefore certain creeds, cults or philosophies draw about them those who are in vibratory sympathy, or mental or spiritual harmony with them.

“A tree is known by its fruit,” is a wonderful truism; and this applies to thought-qualities as well. Is this true? Let some one project a thought, a philosophy, antagonistic to that which we believe and understand and what is the result? Simply this: A vibration has been set up producing inharmony and, as a natural result, the thought-qualities projected will not assimilate with what you already see and understand, therefore such thought-qualities projected will be repelled. If this is true, then, on the other hand, if a philosophy is advanced that finds response from within, it shows that a like philosophical development has previously been acquired. It is apparently clear that Jesus referred to this law in John vi. 39: “And this is the Father’s will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.” This is to say, the spiritual truths implanted in the minds of his followers then, were the spiritual thought-entities that should enable them to sense and respond to those spiritual truths now, in other words, it is the law of sympathetic vibration.

We conclude then from the Scriptures, that when the race, or rather a people selected thru whom the divine purpose of God is to be accomplished, shall arrive at the age of discrimination, enabling them to determine that which is false and that which is truth, the sifting process will proceed. The Lord declared the time would come when, “Behold I make all things new;” but preceding this, the sifting process must take place. Babylon (all the false and evil) must be brought to light and tested by the spirit of truth.

This brings to mind the great purpose which we believe the Master had in mind when he said: "Now is the day of salvation," which is this: If man will put into practice His teachings—follow the rules laid down for proper growth and advancement—he will, thru such a course of conduct be enabled in the age to come to discern that which is truth; so that he will not be swayed by every philosophy, theory or "ism" that may arise, thereby becoming a dupe to the machinations of unscrupulous, scheming teachers and would-be prophets. For is it not foretold that, "if it were possible they shall deceive the very elect"? The promise to those who remain obedient and faithful to the end is that they will be protected in the darkest "hour of trial." There is another class not so fortunate, for it is said of them: "These are they which came out of GREAT TRIBULATION."

We are living in a time of rapid changes and great confusion—men's minds swayed hither and thither by the various philosophies of the ages; all the religions of the past ages focused upon this time and age of the world; a maelstrom of psychic forces sweeping the nations forward to a great crisis (Egypt in our midst); the Jaanes' and Jambres' forces arrayed against the Spirit of truth, commercialism gone mad. The love of mammon with the power it wields, is dwarfing the finer senses of the soul, and transforming the nations into pirates and beastly imbeciles.

Babylon! surely thou hast been weighed in the balance and found wanting. Thy deceptions and allurements can but little longer enslave humanity. In this age, the consummation of the ages, the fruits of thy vintage have turned to bitterness and gall. Instead of reaping peace, strife shall clothe thee as with a shroud. Destruction is thy lot. But beyond the darkness, pain and travail, a brighter day dawns—the Sun of righteousness is arising with healing in his wings. Then look up weary traveler for "your redemption draweth nigh."

THE JAILER'S QUERY

By ENOCH PENN

"SIRS, what must I do to be saved?" It is not a matter of importance to us whether the jailer, that asked this question, desired to be saved from punishment because of the probability of the escape of some of the prisoners under his charge, or whether he was suddenly smitten with a consciousness of his guilt as a sinner, and desired to know how he might be saved from its consequences. When those in the church speak of being "saved" they usually mean one of two things: either that one has been "converted," or that having died, he has found a home in heaven, and will dwell there in safety forevermore.

In spite of the fact that it is generally assumed that the one great duty of the professing Christian is to make sure that when he dies he will go to heaven; yet we believe that they are comparatively very few who can say with quiet confidence and without any misgivings arising in their hearts, "If I should die to-night I know that I should be admitted into my home in heaven."

"Are there few that be saved?" questioned the Master's disciples of him. He gave the peculiar answer, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." It is generally understood that all those who try to be Christians, even if they be ignorant savages, can be, and will be saved as a matter of course; but the phraseology of the Master's answer implies that of all those who strive to be saved but very, very few will be saved. Yet the Master said, "Nevertheless, strive." When Jesus said, "It is easier for a camel to pass thru the eye of a needle than for a rich man to enter the kingdom of God," his disciples "were exceedingly amazed, saying, Who then can be saved?"

The peculiar statements which the Master made concerning attaining admittance into heaven, and consequently gaining immortal life, are so difficult for the ordinary mind to understand that the Christian world has made little or no effort to understand them. The doctrine that if a man is soundly con-

verted and continues to live a sincere and consistent Christian life until his death, he will then pass immediately into heaven, or as some believe, will lie in the grave asleep until the judgment trump shall awaken all, "some to life eternal," settles the question so fully in all vital particulars that it becomes unnecessary to understand the Master's statements. For, since the faithful Christian will get to heaven anyway, why should he bother himself about those statements of the Master that are so odd, so out of harmony with the Christian's fundamental beliefs that they do but confuse the mind and give rise to vague questionings.

The Christian has been taught, and believes, that the suffering and death upon the cross of Calvary was a vicarious atonement for man's sins, and having accepted that atonement, the conditions of salvation having been complied with, why should he worry? We believe that if the thoughtful follower of Christ could, for the time being, put aside his belief in the doctrine of a vicarious atonement and read the teaching of the Master without reading that meaning into the words, he would perceive the statements of the Master to be so emphatic and so at variance with that doctrine that instead merely of vague questionings arising in his mind, there would be also in his heart an uneasiness in perceiving how little ground the Master's words give for the doctrine of a vicarious atonement, how little ground he had for the hope upon which he had rested so confidently, namely, that the grave is but the doorway into heaven. He may even perceive that the doctrine of a vicarious atonement is at variance with God's declared purpose in creating man.

When Jesus declared that it is practically (if not really) impossible for a rich man to enter the kingdom of God, his disciples were amazed. If that same statement could be made to-day to a gathering of Christians in such a manner and in such terms that they would believe it, (for the Christian of to-day does not believe it) they would be equally amazed. There is not in their doctrine of salvation by grace thru a vicarious atonement any grounds for such a belief. If a man accepts Jesus Christ as a vicarious sufferer for his sins, acceptable in the sight of God, and he lives a life consistent with that faith, what difference can the size of his bank account possibly make? The only reason the poor can give is: "Thou in thy lifetime hadst thy good things." The church knows of no reason why the rich cannot be saved as well as the poor.

Suppose a pastor should quote to his flock in such a manner that they could not refuse to understand, "The kingdom of

heaven is gotten by force and they that thrust men take it by force" (Matt. xi. 12). Also, "The kingdom of heaven is preached and every man presseth into it." To be consistent with their belief they must say: "Oh, no! we must die to go to heaven. Heaven is up in the sky, and the earth is down here. We cannot press into heaven as one would force his way thru a crowd." Yet that a man must press his way into the kingdom of heaven is one of the plain statements of the Master.

It is not our purpose in any sense to belittle orthodox Christianity; for to the Church, its teachings and its influence both directly and thru Christian parents, we owe our first knowledge of spiritual things, which knowledge is the foundation, we believe, for a fuller knowledge of the Gospel of Christ. When we say that we have a fuller knowledge of the Doctrine and Gospel of Christ than the Church, it sounds exceedingly egotistic, yet we recognize that a fuller knowledge exists. We remember that the Master said to his disciples, "I have many things to say unto you, but ye cannot bear them now." The knowledge of some of these "many things" has now come to earth. In the days of Christ, men had not developed sufficiently to grasp the truths concerning spiritual things, things that were his to impart. He could but teach them those things which they were able to receive. But in these latter days there is come to earth greater light, greater knowledge, a clearer understanding of spiritual things and of the teachings of the Master. Because of this greater light and understanding, we perceive that the orthodox Christians are following not so much the teachings of the Master and his early disciples, as the beliefs concerning fundamentals formulated by men of centuries ago. These beliefs imprint upon the youthful minds, have so biased them that the plain statements of the Master have been largely ignored as immaterial.

Those who are able to read the Bible in a spirit of earnest, honest inquiry without the bias and prejudice of orthodox beliefs, find a very wide divergence between the teachings of the Bible and the teachings of the church.

With all due regard for honest orthodoxy and in no way un mindful of the seriousness of the statement, we say that no one has entered or can enter the kingdom of heaven thru faith in Jesus Christ as a vicarious atonement—and more, a careful consideration of the Master's teachings will show that altho he declared himself to be the way, the door, the only means of entrance into eternal life, that he, more fully than any other individual that has ever existed, is the Savior of men, all of

which we firmly believe, yet he did not teach that he himself was a vicarious atonement. The burden of his sayings was, "Strive to attain eternal life, strive; I have opened up the way; it is now possible for man to overcome death, to become conscious of the heavenly world; strive for eternal life." But he did not unduly elate his hearers with false hopes, for he also said, "few shall be able." Only a few, he warned them. How many of the myriads who have had faith in the Christ as a vicarious atonement have overcome death? How many have been able while still living in the flesh to press into that heavenly world, to see, to know, and consciously to labor as fellows with the angels of God, for the uplifting of humanity and the ushering in of God's kingdom upon earth? The church does not even believe these things to be possible, much less practicable.

We imagine we hear some honest, devout soul say: "From earliest childhood I was taught and have believed that the life, sufferings and death of Jesus Christ upon the cross of Calvary, was a full and complete vicarious atonement for sin; and strong in that faith I went to the 'mourner's bench,' I confess my sins, I prayed God to forgive my sins for Jesus' sake. I pled the merits of Christ as my vicarious atonement, I pledged myself that from henceforth I would live as I should live, I prayed earnestly; and into my heart there came the evidence that God heard my prayer and that I was justified in his sight. I was at peace with God. I was soundly converted. This evidence was so clear that no one can shake my confidence—I KNOW. Is not this proof that Jesus is a Savior by vicarious atonement?" We believe all you say, every word of it. We have had the same experience, and we also know. But to your question we would answer: We believe it is not a proof. You ask: "What then were the conditions under which I found peace, and obtained that experience which altered my whole consciousness and manner of life?" The law is this: God is just, and does not demand of any man that he do better than he knows. If man does the best he knows he has a right to assume himself justified. If one honestly repents and is sorry for his wrongdoing, and pledges himself before God that he will forego his wrongdoing, and from henceforth will do that which he believes is pleasing to God, he will receive from God the consciousness of his justification, he will be "converted." He may stop doing those things that are perfectly right, under the impression that they are wrong; he may do things that are

wrong thinking them to be right, but because he is doing the best he knows, he is justified before God; even as one will excuse his child that does wrong while the child is thinking he is doing right, by saying, "He did the best he knew." The fact that one by repentance and a change of life is justified before God and is given the evidence of that justification, is no proof that his beliefs are correct. The fact that one's beliefs concerning Jesus and his teachings are not correct does not nullify that justification. But tho one is justified yet fails to understand the Master's teachings and to apply his methods, he will not be saved; that is, he will not attain the ultimate that Jesus held out, namely, dominion over nature—"greater works than these shall he do" (John xiv. 12), and as a result of that dominion, eternal life, "neither can they die any more" (Luke xx. 36), and equality with the angels, "are equal unto the angels" (Luke xx. 36).

While God justifies one that does that which he honestly believes to be right, even tho it be wrong, yet in time of judgment, that is, when the result of past actions accrue, the results are not according to beliefs, but according to his doings; that is, the natural result of his actions follow: "My reward is with me, to give every man according as his work shall be" (Rev. xxii. 12), "Thou renderest to every man according to his work" (Psa. lxii. 12), "Their works do follow them" (Rev. xiv. 13), "Whose end shall be according to their works" (II. Cor. xi. 15).

How then, is one justified because he is honest in his efforts to do right, even tho he does wrong, and at the same time is punished for his wrong?—Yes. Speaking thru the prophet Hosea God said, "My people are destroyed for lack of knowledge" (Hos. iv. 6); that is, they do wrong, violate the law, because they know no better; therefore they destroy themselves. Mark you, he is speaking of "My people," God's people, those whom God justifies because of their honest strivings to do right. Why is this? It is because nature's laws, which are God's laws, the laws of man's being, cannot be broken with impunity. God will not clear the guilty (Num. xiv. 18.). The law-breaker must suffer the penalty. According to his work shall a man receive. The little child that in its innocent ignorance puts its hand upon a red-hot stove is burnt, just the same as the adult who knows the result. The law knows no mercy. It is not the function of law to show mercy.

One will ask: "How about our forefathers, the saints and worthies of olden time, the martyrs, the apostles, the millions

that have accepted Jesus as their savior?" So far as we know they all failed to attain the ultimate; death seized upon, conquered and destroyed them. They were destroyed because they were not able to enter into life. For the death of the body defeats all. Are they lost?—No. Tho they have been destroyed they are not lost. They will be called back again from destruction to finish the work, and attain the ultimate determined concerning them. "Thou turnest man to destruction; and sayest, Return ye children of men" (Psa. xc. 5); that is, tho they have been destroyed they will be called back to earth-life again; "Who [God] redeemeth thy life from destruction" (Psa. ciii. 41), "I will ransom them from the power of the grave. I will redeem them from death" (Hosea xiii. 14), "But God will redeem my soul from the hand of the grave" (Psa. xlix. 15). To be redeemed is to be bought back and restored to a former state. It appears that the Christ will call back from destruction his own in the latter days: "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up at the last day" (John vi. 39).

Even as Jesus had the power to call back the departed souls of Lazarus and others to their bodies, so he says he has the power to call back those whose bodies have been for centuries destroyed. Shall he not call them back into a new body, the body of a new-born babe? Motherhood is the only door, the only means of entrance into this world* whereby a soul having lost its body can return to have a "standing again" upon the earth. In the latter days the Christ will call back to stand again upon the earth those of his own who saw him and believed on him, that they may have further opportunity to attain the ultimate—to enter into the kingdom, and attain eternal life. Was not this the reason the Master, after giving warning that few would find the way of life, said, "Nevertheless, strive"? Man must reach the ultimate for which he was created; God's purpose concerning him must be fulfilled.

We made the statement that in the teachings of the Master there is very little ground for the belief that he was a vicarious atonement. It is true that at the "last supper" he took the cup and said: "This is my blood of the new testament, which is shed for many, for the remission of sins" (Matt. xxvi. 28). But it is very evident that when he spoke of his blood

*This thought was enlarged upon in Vol. VII. No. 5 of BIBLE REVIEW in an article entitled "The Resurrection of the Dead."

that he spoke in parables, as he usually did, in fact, always did. In that great sermon quoted in John vi. 27-58 he declared, "Whoso eateth my flesh and drinketh my blood hath eternal life." Then when some of his hearers were offended and some troubled at these words, to show them that his words were wholly symbolic he said, "Doth this offend you? What and if ye shall see the Son of man ascend up where he was before?" as much as to say, "When ye see me ascend up into heaven you will know then that my words are symbolic, it is the Spirit that quickeneth" (the word "quickeneth" means, to make alive), as much as to say, "It is not my blood but the Spirit that giveth life." Then he pursues, "The flesh profiteth nothing," meaning as plainly as words can express, "There is no virtue in my flesh and blood as such. Then he pursues, "The words that I speak unto you, are spirit and are life." It was the spirit, the truth, in the words; to believe and act according to his words—in this is life.

How indolent is the ordinary human nature! How easy it is to say, "I will accept Jesus as my vicarious atonement, and then sing,

'Jesus paid it all
All the debt I owe.' "

How much easier it is than to understand and to believe his words and put them into practice; but it is the putting of his words into practice and in this only, is eternal life. "Believe my words, believe me. Believe my words because of the things which ye see me do. Let my works prove the truth of my words." By such expressions as these he would call attention to the necessity of a faith in his teachings that would impel men to practice them.

But one will ask, "Let us consider for a moment what you have said: If those who are converted are not saved but simply justified because they do the best they can and that is all which can be reasonably asked of them, that they still must receive punishment for every infraction of law, even as the sinner, what advantage then has the converted man over the sinner?" He has the same advantage over the sinner that an obedient and faithful son has over a disobedient and unfaithful son.

"You say that the grave is not the gateway to heaven, that those who have died are not saved, but the personality is destroyed, yet that there is that which will in due time return, will come to earth thru the door of motherhood and will thus

be resurrected to stand again on earth. "What is the reason they must return?" The reason is: When God in the beginning created man the statement of his purpose was clearly made, and was exprest in the words, "Let us make man in our image, after our likeness: and let them have dominion over . . . all the earth" (Gen. i. 26). We ask: Will not God's purpose concerning man be fulfilled? It most certainly will. In the next verse the statement is made, "So God created man in his own image," while man is in the image and likeness of God, perhaps to the same extent as a little babe is in the image and likeness of its father, yet we perceive that the work of creation is not finished. Man is not godlike and has not the dominion. Those that have died have been overcome by the forces and powers of nature. Is that dominion over all the earth? No, certainly not. Since God's declared purpose has not yet been fulfilled in those that are dead, and his purpose cannot fail, the work must go on. They must return and take up the lesson of life where they left off.

"Since you declare that Jesus is not a vicarious atonement; in effect, that the blood that was shed upon the cross of Calvary cannot wash away sin, what was the purpose of his death?"

We know that it is exceedingly difficult for one to free himself from the influence of time-worn beliefs, more particularly religious beliefs that have been instilled into the mind during early childhood. So, before one can perceive a new meaning in an old text, he must, to a certain extent, ignore the meaning he has so often read into it; this, very few can do.

After God had created man, with the intent that he should develop to a certain ultimate, he began to send to man teachers, angels, men of God, prophets and seers. This was particularly true of Abraham and his descendants. Such as were written of these teachings, commands and prophecies composed the "law and the prophets," which law was epitomized in the Ten Commandments. The broad, general purpose in giving to man the law was to help him to attain the predetermined ultimate with less labor and suffering than he otherwise could. While it is true that man has ever been enticed onward by the hope of pleasure and driven forward by fear of suffering, yet the effort was made to give him an understanding of the purpose of his existence and of the manner and methods of attaining that purpose, that he might to a certain extent intelligently move forward of his own free-will. But man is slow to learn. The law was not believed, and so, was not kept. Some

kept it, that is, lived in partial accordance with the law, and so obtained partial results; for instance, Elijah. When the Master came he declared, in effect, "I came not to destroy the law, but to keep it" (Matt. v. 17), that is, to live in obedience to the law, and prove its effectiveness by the result.

Much of the truth which it pleased God to give to the Hebrews was veiled in rites and symbols which were not understood; but when Jesus taught the people, while he taught in parables, yet he made those truths as clear as he could to their understanding. He told them that the evidence of the truthfulness of his words was to be found in his works: "The works that I do in my Father's name, they bear witness of me" (John x. 25), "Tho you believe not me [my words], believe the works" (John x. 38), "Believe me for the very works' sake" (John xiv. 11); as much as to say, "Because I keep the law I can manifest unto you that I have the dominion over nature as it was determined concerning man before his creation, in the words, 'Let them have dominion . . . over all the earth.' And if you will keep the law as I do, and I teach you to live as I live—you also shall have the dominion, 'Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do.'" Why could one do these same works if he believed on him? Because, they that believed on him would practise his teachings. His teachings were that they should keep the law which he was continually trying to make clear to their understanding; and as they kept the law they would begin to realize the results, the dominion over all nature. Included in this dominion is eternal life; for it is the forces and powers in nature that cause man's death, that destroy him. Here is the reason Jesus must die. He proved his control over the elements, over matter, over vegetable life, over animal life, over the bodies and souls of men, over everything but one, he had not proved his complete power over death. Mark, according to his own declaration he was to prove his teachings by his works. In effect, he said, "I can die and I can rise again" (John x. 18). How could he prove his declared power over death? By one method only; he must die and rise again. In saying, "I lay down my life THAT I might take it again" (John x. 17), he declared the purpose of giving up his life. Clearly it was not as a vicarious atonement, but "that I might take it again." Why?—To prove that he could do so. He had taught that men might escape death, that if they lived as he lived they would never

die. He must prove his words by his works, as he said. He permitted himself to be publicly killed, under conditions that left no room for doubt of the fact; then he arose from the dead, arose for our justification. He arose, and in that resurrection justified our faith that if we follow in his footsteps, we also shall attain to eternal life.

In no place did Jesus attempt to impress his hearers that his death was a vicarious sacrifice. This thought arose from a misinterpretation of his symbolic utterances concerning his blood. And if we understand that his blood is symbolic of his life, we then begin to see that he is the Savior of men, not simply as a teacher, not simply as a demonstrator of the truthfulness and completeness of "the law" and the ability of man to attain dominion over nature, but as the branches are vivified and live by the vine, so man united to him will receive of his "blood," his life, the Holy Spirit from God, which will make the attainment of godlikeness and the dominion possible. The Holy Spirit which he gives, even his life given as love, is the "blood" which cleanseth us from all sin. The orthodox cries, "We shall be saved by his death;" but Rom. v. 10 declares, "We shall be saved by his life."

The church taught us that we can be saved only by dying; therefore one prominent thought has been, to be prepared for death; his teachings were not so. He never suggested that men should prepare for death, his teachings were not of death, but of life; not how to die and go to heaven, but how to overcome death, to live and press into the kingdom of God. Because of this the Master declared, "Verily, verily, if a man keep my sayings he shall never see death," which statement the church does not believe. The question arises: How can man ever get to heaven if he never dies? He can, because "heaven" is not a place, but a realm of consciousness which one may attain while living in the body. To enter into this state of consciousness requires the fullest exercise of all one's faculties and powers of mind and body, to such an extent that even the righteous are scarcely saved. This is why a rich man cannot enter the kingdom; his attention is too fully occupied with other matters. (See, the parable of the supper, Luke xiv. 16-24; also, the case of Martha, Luke x. 40-42.)

"Since you declare that one cannot die and go to heaven, because in dying, death has conquered him, that heaven is a state of consciousness attainable only by those who have reached the ultimate declared concerning man before his creation, that only as one attains to godlikeness and the dominion over the forces

and powers of nature, has he the ability to press into and remain in that sphere of consciousness, what is the method whereby one may attain that dominion over death and enter the kingdom of heaven?"

Altho it is stated in Gen. i. 27, "So God created man in his own image, in the image of God created he him," man has not yet attained that likeness, nor has he as yet such dominion over nature as Jesus manifested. Romans viii. 16, 17 declares: "The Spirit itself beareth witness with our spirit, that we are the children of God, and if children, then heirs; heirs of God and joint-heirs with Christ." This is a declaration in simple terms that sonship is essential to heirship. Those only that are able to rise from the state of sons of men to that of sons of God, are heirs with Christ. Jesus said to Nichodemus, "Except a man be born again or, from above, he cannot see the kingdom of God" (John iii. 3). And when Nichodemus asked, "How can a man be born when he is old?" "How can these things be?" Jesus did not explain to him in terms that he could understand, he simply answered, in effect, "If I tell you you will not believe me." Now, to be born is to enter into a new and higher state of life and consciousness, to become conscious in a higher realm. Jesus said to the people, "Except ye eat the flesh of the son of man and drink his blood, ye have not life in yourselves." We shall not at this point consider the reference to his flesh and blood, but rather consider the statement "ye have not life in yourselves." Yet his hearers were alive, but their life like that of a child yet unborn, was wholly dependent upon external physical conditions. They had not in them life that was independent of earth and earth conditions. Not until a child is born has it life independent of its mother; and likewise, not until a man has been "born from above" has he life in himself, life independent of mother earth, neither has he any consciousness of a realm of existence beyond the earth-life. He is conscious only in the "carnal mind." "To be carnally minded is death," subject to death. To escape death one must become conscious in a higher realm, where there is no death. By what method do we attain this birth into that higher realm? In 1. John iii. 9, 10 we read: "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil." Here we have a statement of the process, the part the individual must do for himself. "Sin is the transgression of the law" (1. John iii. 4). For one to lose his seed is to sin against his own perpetuity, to

sin against his own life. This is a distinction between those who are born of God and those who are not, or, by this "the sons of God are manifest." Why is this? It is because when one conserves his seed it becomes transmuted by the fires of sex activity into a clear, crystal water of life, this, entering the nervous system, intensifies all man's faculties and powers, and awakens the faculties and the senses of the soul, enabling him to sensate, to see, and to know in the realm of spirit, to see and to know the angels, yes, to see and to know him whom we call Master and Savior. It is being born again into a higher realm of living, "born into the kingdom of heaven," "born of water." "Except a man be born of water [of life, the conserved and transmuted seed] and of the Spirit, he cannot enter the kingdom of God" (John iii. 5). Do you wonder now that the teachers of such a doctrine have always been hated by the carnally minded?

But to conserve the seed only, is not enough, that does but give one increased capacity which may be used for evil as well as for good. By turning this capacity to evil, to illegitimate uses, the son of God becomes an illegitimate son, a bastard, and is disinherited. A bastard was not permitted into the congregation of the Lord. (Deut. xxiii. 2; Heb. xii. 8.) The parable of the man who had not on a wedding garment illustrates this. (Matt. xxii. 11.) These are they who "climb up some other way." Man must be born of the Spirit also; that is, by sincere devotion to God and an earnest outreaching to receive that Holy Spirit from God thru the Christ, as the branches receive the life-giving sap from the vine. Because of this the Master admonished, "Love me," "Abide in me," "Abide in my love." Thus does the blood, the life of Christ, give us entrance into the kingdom of God.

There is another thought we would offer regarding the quotation, "He that is born of God doth not commit sin, for his seed remaineth in him and he cannot sin because he is born of God." The thought is this: We are informed by Greek scholars that the word "sin" used here (and in other places in the New Testament) is a translation of a Greek word meaning "to miss the mark." This being so, we would do no violence to the text by rendering the verse thus: "He that is born of God doth not miss the mark, for his seed remaineth in him and he cannot miss the mark because he is born of God." The question arises, What new or different meaning can be derived from this rendering? We understand the word "sin" to mean a violation of any law of God, as much as to say, "he that is born of God doth not violate any law of God." But

we believe the term "miss the mark" is more definite and more comprehensive in its meaning. When an arrow is shot from a bow, if it does not miss the mark, it accomplishes the purpose designed concerning it. When God created man he declared the object in mind to be that man should become godlike and take the dominion over all the objects and forces in nature. This was the mark aimed at by the Creator, and if man conserves all his seed he will not miss the mark, he will attain that godlikeness and dominion whereunto he is sent.

While in the church we have often heard those honest souls who were rejoicing in the consciousness of their justification and in their hope of heaven, cry, "Now are we the Sons of God." But were they not deceived? Had they, even tho they had been soundly converted, attained to Divine Sonship? Did they understand what is meant by becoming sons of God? We believe that they failed to understand the import of the term "sons of God," for one by one the "grim monster" overcame them and they missed the mark, failed to attain the ultimate designed for them. They failed to understand that to become a son of God one must conserve his seed until the faculties of the soul become so thoroly awakened and vivified that he can sensate in that realm of spirit-life called heaven, until he has been born in and begun to live in that realm where the angels of God dwell. To awaken into that realm is to be "born again," is to begin to be "redeemed from among men," is to attain to the "resurrection from among the dead," not a resurrection from among the literally dead, man attains that at his mother's knee, but from among the spiritually dead. Thus we see that while all development of our faculties and powers is thru effort; all evolving from a lower state of consciousness into a higher state of consciousness is by virtue of the conserved sex-energies. Further, this was the answer to Nichodemus' question, "How can a man be born again when he is old?" "You hath he quickened [made alive who were dead in trespasses and in sin." It is because of these things that all sexual perversion or license is so severely denounced all thru the Bible, for it causes man to "miss the mark" and remain imprisoned in the darkness of this world which he might otherwise escape. And so we "press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. iii. 14). The mark is godlikeness, and the prize is the dominion which includes eternal life.

To be re-born is to be regenerated. In the Methodist Church Catechism we find these questions and answers:

69. *What is a sacrament?*

Ans. An outward and visible sign of an inward and spiritual grace.

70. *What is the outward sign in baptism?*

Ans. Water, applied in the name of the Father, and of the son, and of the Holy Ghost.

71. *What is the inward grace signified in baptism?*

Ans. A death unto sin and a new birth unto righteousness.

Here we have this thought: The sacrament of baptism is the initiatory rite into the Christian Church. Upon an acceptable confession of faith in Christ as a Savior, one is baptized and becomes a member of the Church Militant, the Church of God on earth. It is by the inward and spiritual grace signified by baptism, namely, the washing of regeneration, the "new birth" that man enters the "Church Triumphant," the Church of God in heaven. (See Titus iii. 5,7.)

Baptism is symbolic of the conserved seed whereby one enters the Church Triumphant. And it is certainly appropriate that the initiatory rite into the symbolic church should be a symbol of that initiation required of all those who enter the true Church of God.

Now concerning the condition of those who are re-born, regenerated, who are enrolled in heaven (Heb. xii. 23), the Master declared: "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage;" thus we see that the domestic relationship passes away. "Neither can they die any more," having died unto sin they have eternal life; "they are equal unto the angels, and are the children of God, being children of the resurrection."

Passing on to the time when the church triumphant becomes organized, the angel declared unto Daniel, "And the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High." The Master declared, "Verily, I say unto you, that ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. xix. 28). "And hath made us unto our God kings and priests; and we shall reign on the earth" (Rev. v. 10).

Thus do we see the culmination of the creative Word, god-like man having dominion over all the earth.

MENTAL ORDER, OR A CENTER OF THOUGHT

By H. E. BUTLER

PROBABLY there is no one thing more apparent in the religious world, and perhaps to a certain extent in the scientific world, than chaos of thought.

There are many persons at the present time who are very anxious for knowledge. They feel there is a knowledge that they need and are running hither and thither to find it. They hear of a teacher or lecturer who seems to have great knowledge and they spend their money for lessons and for lectures and when the course of lessons or lectures is finished they feel that the teacher or lecturer is a great man, a great fountain of knowledge; but when the question is brought home to them: What did you get from that person that you can put into practise and that has really enlarged your selfhood, your mental consciousness? Ninety-nine persons out of a hundred cannot tell.

It is a well-known fact in order that a person may be able properly to memorize, he must have every thought in order, a place for every thought and every thought in its place, for where chaos reigns, memory must of necessity fail. All nature speaks to us of order; no matter what we turn our attention to, we see that in the creation of the world, in the manifestation of all plant and animal life, all is order.

We have labored for many years in our work to get the minds of the people to lay hold upon a central thought, from which all thought, all truth, radiates, but we have reason to believe that we have failed, to a very large extent, to get the minds of the readers of this magazine, and the students of the Esoteric thought generally, to grasp the idea that there is a

CENTER that must first be laid hold upon and made a fixity in the mentality before useful knowledge and a broad sphere of comprehension, can possibly be obtained.

We see around us in the world a great variety of manifestations of life, and all these manifestations seem to be working together toward some central object. Science questions: "Is there a central object toward which all things are developing?" We read that scientists say that if this question can be settled as a fact then all the rest will be easy. We would say that it would be easy to settle this question as a fact were the scientific minds of the world capable of grasping something beyond merely the physical manifestation.

If it were generally accepted in the scientific world that there is an Intelligent Mind which produced all things, from which all mentality is derived, and that that Intelligence has an organic center—that has been recognized from earliest history as God—then reason would have something to work from; but even as it is, the scientific world has come to the conclusion that there must be an Intelligence that has to do with and from which was derived the order of the planet.

One thing is certainly evident, namely, something never grew from nothing; and if man finds himself an intelligent being, he certainly must have derived that intelligence from something beyond himself; and if man's intelligence is derived from a Source beyond, then by examining the intelligence of man, we may easily judge of the quality and general tendency of that mentality.

An intelligent man never works without a purpose in view, unless he has something that he hopes to accomplish thereby. Only an idiot will work continuously without having an object that he is endeavoring to accomplish. And is it possible for the intelligent man to think that the Source from which he derives all he is isso inferior to man that his Source has no purpose? that all this constant activity that is seen everywhere,

from the ultramicroscopic to the ultratelescopic, is for no purpose? What is all this motion, all this energy, all this activity for? The answer to this question is an answer to the questions that arise in the minds of many souls: What is life? What am I here for? What is all this labor, this anxiety and this struggle for?

If we know that there is a definite purpose in the mind of a Supreme Intelligence who formed the world, and that we are perforce caused to work toward the completion of that purpose, it will furnish us with a central idea, namely, to find out what that object is, and what the methods are that are being employed to work out and to accomplish that object.

In our language there are words which express to us a thought which when carried out in all its ramifications becomes very great and very comprehensive. For instance, a man of great wealth says: "I am going to build a house according to my ideal." This expresses the man's purpose, but when he comes to carry out that purpose, what does it involve? When he begins to think about it and to work out and to accomplish that purpose, he finds it necessary to employ the assistance of an architect, a draftsman, to make the plans of the house, and then he finds it necessary that there be specifications, and if he has in mind a very large house and he is very desirous to have it according to his ideal, the specifications must be very elaborate, sometimes involving days, weeks, months, and even years, to perfect them, and after the specifications are perfected, then men will be required to quarry the stone, other men will be required to hew the timber, still others to gather the metallic substance that is needed, all the machinery in the world, whereby these substances are brought into forms of use, will be necessary. You can readily see to what an extent these undertakings furnish employment for all classes of men in a civilized country. But out of all the material accruing from the activity of a whole nation, the man who has the purpose in mind to build a great house, selects such material as will fit his purpose, and

when all these materials are worked and fitted into place, even the mechanic forgets the multitude of persons that were employed in getting this material where it is. After the material has been brought into forms of use, then these must be brought into their proper places in the house, in order that the house may be completed according to the plan, and that plan is expressed in a few words: "I am going to build a house according to my ideal." And that purpose worked out and put into form is the dominant law governing the action of every mechanic employed on the structure.

If there was an intelligent Creator who formed the world, he had a purpose and he also had a plan and he also must have had specifications which became the laws that govern the planet, and all life on the planet, the same as the specifications of the builder of the house became the law governing every mechanic's work.

Thus when the Creator spoke the word, and sent it forth—we are told that "The worlds were framed by the word of God"—that word involved all the *modus operandi* of all that we call law in nature. Has God put into form and can we find a record in revelation, where that central word, answering to the words of the man who said he would build a great house, is expressed? We think there is, we have dwelt upon it until we feel almost as if our readers think it is our whole stock in trade. That word is expressed in Genesis i. 26: "Let us make man in our image, after our likeness, and let them have dominion." These words are equivalent in the great general workings of nature to the words of the man who said: I am going to build a house according to my ideal. The difference being in the word of the Creator the whole world was involved and every law in it, while the word of the man involved only a part of the workings of the whole civilized world.

This seems on the surface to be mere philosophy when we say that in Genesis i. 26 God said, "Let us make man in our

image, after our likeness, and let them have dominion," for many, very many there are who disbelieve in the authenticity of the Scriptures; but we are not dependent on the authenticity of the Scriptures to see that this is the design in the mind that finds manifestation in all life, and its highest expression in man, for every phase of logical deduction that man can bring to bear concerning nature and its manifestations, unites in the thought exprest in the twenty-sixth verse of the first chapter of Genesis. And all careful investigation of the working of the laws of nature point to the truth exprest by the Apostle Paul when he said, "The whole creation groaneth and travaileth in pain together until now. And not only so, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body."

We find in our investigation that the whole creation is travelling together, to what end? And if every law in nature is bound up in the purpose in the mind of the Creator, then to know that purpose is to know the laws by which that purpose is being worked out. Then the knowledge that is of value is knowledge of these laws and methods which govern and control our life, and the life of all things on the planet. If we can see a center from which it all radiates, the discovery of that center will be the discovery of the central thought of all thought, the most important truth that can be grasped by the human intelligence; it will become a truth that will stand as the chief cornerstone, and every truth that is obtained after this central truth is comprehended, will find its place in the structure of that central truth, for all truth must of necessity be related to that one central truth. And when any man or woman has that central truth fixt in the mind, then the obtaining of knowledge, understanding and wisdom becomes very easy, and it does not require a mighty memory to hold the different phases of knowledge that may

be gained, for if one has the central truth, every item of truth that is gathered in addition to it, finds its place in the structure that is growing, and that structure being always before the mind, no truth can ever be lost but can always be called up in the mind, seen in the imagination, realized in the consciousness, and made potential in the efforts of our life.

Therefore we repeat: The central truth is summed up in the few words, namely, the Mind that created the world and that is the cause and author of every law active in matter or mind or spirit, had a specific purpose and caused these laws, these natural forces to demand of everything that lives to work toward that purpose, to become a workman in the building of the great house, and he who will not work in harmony with universal laws cannot live. All sickness, all sorrow, all pain, and even death, are the penalties for refusing to work in harmony with these great laws of the universe.

If this is true, then it follows that to find that central truth and to trace its ramifications thruout all the laws of nature and to adjust our lives in harmony with the demands of nature, must bring harmony, health, and the best imaginable results; in other words, it must aid us to avoid the transgressing of the law and therefore the consequences.

Shall we make that declaration that the purpose of God was to make man in his image and likeness the central thought from which to think? Can we see as we look out from that central thought that the work of making man in the image and likeness of God is evolutionary development? But this is not all, for we have a yet more centralized truth lying behind it all, and suggesting all law. It is found in the Great Name that we have recorded in our Bible as the name of God, which in the Hebrew form is given in the word of four letters, namely, *Yod, He, Vau, He*, pronounced externally YAHVEH, meaning, "I will be what I will to be."

This brings to our mind the thought of a central will as the

cause and force manifesting itself in everything that is. In this "lost word," this word of four letters, this Hebrew name YAHVEH, we may even go a little deeper and we shall find the root of every thought of Divine revelation in the whole Scriptures.

The first letter of the great name YAHVEH signifies the right hand pointing to something. The right hand expresses the power of the man, thus it expresses the creative power, the Almighty power, the force that causes action everywhere in everything, that holds everything and governs everything, that governs your life and all its phenomena, and that right hand, that governing power, is governing and guiding everything toward that which is exprest by the second letter of the great name, *He*, which is first an exclamation, Hey! Ho! See! as if calling your attention to something great before you that you should behold, and what do you see? You see a gate, a door, the way out of the present condition of sorrow, and access to the garden of delight, the garden of God, the Eden, if you please, for the second letter also means a gate. The third letter, *Vau*, signifies a nail, as God by the prophet Isaiah said, "And I will fasten him as a nail in a sure place." What is that place?—The garden of God where all the delights of unbroken law have perfect expression. They who enter in thru the gate are secure in that garden of God, as the angel said to John, "They go no more out forever." Out from where?—The fourth letter expresses it by repeating the second, the garden gate. They go no more out from the garden of God forever.

Much more might be said on this central thought of all thoughts, this central law of all laws, the central object of all objects, the greatest center of truth that ever entered the mind or consciousness of man, a center from which the mind of man may trace all truth, like tracing a vine; the root of the vine is

in that center, the vine may run out, intertwine and spread to a vast extent and become a vast tangle of vines, yet the careful investigator may follow that vine on and on and on in all its ramifications, but he always knows where he is, he never gets lost and he can always return at any time to that great center and carry with him the knowledge of where that vine runs. Thus he may take every branch starting from the center until he has grasped the entirety of the knowledge of the planet. It is because of this fact that the Esoteric teachings have made so much of that twenty-sixth verse of the first chapter of Genesis, and of that great name YAHVEH, the name of the God of the universe, because they not only declare the purpose of God, but they give us an understanding of all the laws of nature, which are working together to accomplish that purpose. And in the last book of our Bible we are told that the Lord Christ sent his angel to his servant John, to show him the ultimatum of that purpose, and that is brought to light in the seventh, the fourteenth and the twenty-first chapters of this book. In chapter one we see the manifestation of the Spirit in all Its glory. In chapter seven is shown the gathering of the first ripe fruit of the earth, or the twelve tribes of the children of Israel. In the fourteenth chapter we see the 144,000 pure ones with the Lamb on Mount Zion, and in the twenty-first chapter the whole work is ultimated in the vision of the completed temple, that cubical building, squared by the Divine law and in perfect keeping with the Divine purpose that has been worked out thru all nature and express in that twenty-sixth verse of the first chapter of Genesis, and is epitomized in the great and glorious name YAHVEH.

THE VANITY OF THE MUNDANE

By A. MCINNES (London)

OF what does life ordinarily consist? The housewife cleanses dishes to have them soiled once more. The merchant sells that he may buy more to sell again. The laborer digs holes that they may eventually be refilled. In the morning we rise to the daily task, the unremitting toil, only that we may be ready for sleep that night. The jealousies of to-day are superseded by the heart-burnings of to-morrow. Flippant joys, transitory sorrows, laughing and weeping—a shadow all, they glide into the past. But the endless procession ever passes; till one day a cold, imperious voice summons us, the clammy hand of death arrests and takes mankind into the darkness. Surely, all is vanity!

Some attain to a higher point of vantage than their fellows. There is Barney Barnato. He leaves the unspeakable poverty of Whitechapel and reaches the extravagant opulence of Park Lane, by way of the South African mines. He builds a magnificent palace facing Hyde Park. Upon its completion, while crossing the ocean to take possession, he commits suicide. All is vanity!

After many vicissitudes Queen Elizabeth ascended the throne of England. During years of coquetry, pleasure, and success, she followed her own imperious and vacillating will. But death visited her, and she died offering her kingdom for another half hour of life. Vanity of vanities, all is vanity!

These are only a few examples selected from an enormous mass. In vain has Ecclesiastes, the preacher, spoken; in vain has wisdom raised her voice in the streets; in vain has YAH-VEH called, not once, nor twice only. Still the great mass of

humanity labors for that which is not bread, and spends its subsistence on that which does not satisfy.

All this is caused by the fact that we are living in a world of mirages, mirages that elude our eager grasp, mirages like those of the great deserts, which, if followed, must eventually lead to our undoing. Oh, that we could fully realize that we cannot at the one time follow the mirage and at the same time make direct for the wells of living water; for they lie in opposite directions. Ye cannot serve God and money, or that which money buys. A Bedouin looks at the mirage with contempt, for he knows where water really is. Shall we not be as wise as the Arab? Like Bunyan's Christian, shall we not shut our eyes, excluding the allurements of vanity, put our fingers in our ears, rendering us deaf to the call of subtle pleasures, and flee with our face set as a flint to Zion's City?

When we fully realize in our conscious mind the absolute futility of human ambition, of the greed of gold, of the lusts of the flesh, of the pride of life, then how willingly we shall turn our back forever upon the shadows, and laying aside every incumbrance, shall run for the one Goal of Life. For there is **ONLY ONE REALITY**, one state that is not vanity—the Esoteric Life, the dwelling in **THE PRESENCE** continually. The things seen are transitory, but the unseen are permanent.

THE Bible says, he that rejecteth knowledge, I also will reject him. If we are to become Sons of Righteousness, we must keep the law and in order to do this we must first know the law, otherwise we shall be like the blind leading the blind—they all go down together. Our works are to be tried by fire, and if there is anything that has been builded into our structure that is not in harmony with the Divine Purpose, it will not stand the test, for no stone can be put into the building of the Temple until it is perfect. Knowledge is the means by which the "Stone" is perfected.—**DAVID**.

THRU KARMA TO CHRIST

By P. J. WILKINS (London)

YOU who have devoted yourselves to God, and have decided to live the regenerate life fully, have, in effect, given your lives to the uplifting of humanity; to the working out of the Karma of the race, and are thus fitting yourselves to become the real saviors of the world.

When the way is dark, and sometimes it is very dark indeed, so that you cry out to God like little children for light, it is hard for you to recognize that in doing what you have determined to do, you are actually being of the greatest possible benefit to all those who love God and his laws, and thru these, the world at large.

It is indeed hard, as we say, for you to recognize this. In due time all will see quite plainly what a great amount of good has thus been effected. But when you find that you are beginning to doubt this, please remember the witness that you now have in the written article, and the guidance of the Spirit within you.

This will spur you to greater, and more successful efforts, and will, in time, cause the full light of this perfect life to shine thruout the whole world.

The only door to progress lies thru the regenerate life. That course of life, as you know, is the only one that can perfect your own life and educate and bring forth the Christ Body of the age. This is because such a life refines all of a person's sensibilities, and enables one to know the thoughts of God concerning the welfare of the race, but it should be remembered that the race, whether as individuals or collect-

ively, are perfectly free under God's wisdom to do as each one wills.

In a recent article in this magazine, it was suggested that you try to form your thoughts concerning these divine truths, under the guidance of the Spirit of God. You may do this either in writing or speaking to a particular person, or in general, when alone. You know that "thoughts are things." As you do this, certain thoughts are born within you, and if they are of the right kind they enter the life of the planet and in union with others of a like nature, begin to grow and multiply so as to form that strong child of love and purity that is now making headway against the darkness of earth, and whose nature will soon be exprest thru the united body of those who make the attainments. Then also will the dark and malignant forces, and the low, sensuous souls that cause so much suffering to God's children, be finally disposed of.

Each regenerate soul becomes a "light bearer" as he walks the path, and learns that under the protection of YAHVEH Elohim all these perfect results are assured. But the "light bearers" must be numerous and strong enough thru their unity with the Spirit of God and with each other to accomplish the work.

"GROWTH is a vital process—an evolution—a marshalling of vagrant, unorganized forces into definite forms of beauty, harmony and utility. Growth in some form is about all that we ever take any interest in; it expresses about everything of value to us. Growth in its more simple or more marvelously complicated forms is the architect of beauty, the inspiration of poetry, the builder and sustainer of life, for life itself is only growth, an ever-changing movement toward some object, or ideal."—LUTHER BURBANK.

CORRESPONDENCE

Feb. 27th, 1910.

The Esoteric Fraternity,

Dear Friends: Words cannot express the good that Prof. Butler's words in February and March "Bible Review" have done me. I was much interested in an article by "Ruth." She says, "One has written to me saying, 'I wonder if it is selfish in me to want to fly away, as it were, from the turmoil of this busy world . . . to shake off the responsibilities? What do you think? Answer me this question. God knows in my heart, I do want to do all he requires of me.'"

"This has been my position for years; and for years I have been trying to gain mental freedom; not to be free from what is plainly my duty toward my aged Father and Mother, but simply mentally free. Free to live my own inner life, but I have not been able to do it and have peace in the home. Have long been fervent in prayer and tho fainting in my own strength—have been renewed with the promises, "They that wait upon the Lord shall renew their strength," "I can do all things thru Christ."

When the February number of "Bible Review" came and I read the editorial "Arise, give light," it went thru me like an electric thrill. I read it over and over again, and reconsecrated myself to God and DETERMINED with his help to "let go of my cares and anxieties and look only to him for all good and the supplying of all my needs." And I praised him and gave thanks for deliverance from all my troubles. This Editorial in March seems to have been just what I needed, and I have made an affirmation out of it to suit my needs and repeat

it as often as I can. It seems as if I have had power given me to WRENCH myself loose from everybody and everything material. This only happened yesterday, but I now FEEL that I am coming into spiritual freedom. Here is the affirmation:

"I place myself in the hands of the Spirit, and seek earnestly to know and do the will of God. I withdraw from those on earth—knowing that God loves my loved ones, and all others much better than I can love them, and much wiser than I can, and can provide for them much better than I can. Therefore I place them in the hands of the Father AND STAND ALONE WITH GOD TO DO HIS WILL, and I know that all things will work together for my good." H. E. B. "I am meek and lowly. I am obedient. I am willing to give up my plans, hopes and ambitions. I AM SICK OF SELF, and want to lose myself in God." "I let go of the cares, anxieties and worries of the world and turn to Thee, O Father! who art the Source of all light, of all good, and the Supplier of all my needs"

Dear "Ruth"—it is easier for her NOW to see how to distinguish between the REAL duties and the self-imposed ones, than it is for us who are struggling. I have felt many times that if it were any one else than a father and mother, I could see how to free myself—and it seemed as if I must give up all my hopes for advancement and just do my duty as I saw it. I now see that this comes in the "overcoming." We lean unconsciously on our own strength. But there is a way—and I am finding it and all will do the same. I felt I wanted to send you these few lines so you could see how ONE has been helped. We need encouragement from those who have reached the heights. If there is any thing in this you want to use, do so only do not give name.

Yours in Christ's Love.

BOOK REVIEWS

WAS JESUS THE CHRIST? By Wm. Frederick, Box 435, Clyde, Ohio 113 pp., paper. Price 25 cts.

In the Preface the author says: "This little book is a condensed argument, proving that Jesus was the Christ; by the literal fulfilment of the Passover type, and the sign of Jonas, in his death and resurrection. To aid the reader in seeing the truth, we produce a colored calendar, showing how the days of the week and of the month came at the Exodus, and also at the crucifixion; which shows where Jesus was, and what occurred on each day, for ten consecutive days at the time of his death and resurrection." In how far the book is any proof, the reader should carefully consider.

RELIGION RATIONALIZED, by Rev. Hiram Vrooman. 187 pp., cloth. Price 75 cents. The Nunc Licet Press, 42 W-Coulter St. Philadelphia, Pa. This book is printed in clear type on nice paper, well bound in cloth, with gilt title.

We understand this book to be an exponent of a better theology; not a reform, in a radical sense, but a fuller comprehension of theological Christianity. Including the Introduction, there are twelve chapters: No. iii. is *The Essential Difference between Theology and Psychology*, and is very good; likewise chapter vi., *Doing One's Greatest Possible Good*. While the book probably will not teach our readers anything, it will inform them of a good work being done, and recall some essentials for the mind and heart of the seeker and doer of righteousness.

THE HOUSE BEAUTIFUL: Beauty Always a Winner: How to Get It, by Mrs. Emma D. Mills, 40 Bible House, New York, N. Y.

Her motto is: Purity of Thought; Purity of Body; Purity of Life; and the Esoteric Life—the regeneration, has long been her adoption. We can therefore commend what Mrs. Mills has to offer, as being of practical helpfulness in the sense of "ways and means" for perfectness of the whole selfhood.

We advise all to mail 10 cents to the address, and we are confident that she will send you more than its value.

PSYCHIC CONTROL THRU SELF-KNOWLEDGE, by Walter Winston Kenilworth. 341 pp., finely printed and bound in cloth. Price \$1.00, (or \$.50) Address R. F. Fenno & Co., 18 East 17th St., New York City.

The purpose of this excellent book is not to teach the control of others, but control of self; and we believe that the title could more fittingly be just Self-Knowledge, for it deals with principles rather than methods. The value of this book is far beyond that of mere "psychic" uses of the mind. The Birth-right of the Soul is a chapter that well represents the refreshing energy of thought which constitutes the helpful philosophy of this book.

EDITORIAL

A PAMPHLET entitled "Relaxant Exercise Remedy" was reviewed in this magazine a few months ago and there has been considerable demand for it, and it is well worth all the demand that is made, but the author failed to put any price on the pamphlet and our review editor judged of it as the world usually judges, that is, by the size, by the amount of paper in it, from this viewpoint he placed the price at 10 cents. The author says it is the result of many years of study and investigation and therefore it has a value far transcending the money value and he decided to put the price at one dollar. But owing to his failure to state the price and to our mistake in placing it at ten cents, he has very generously allowed us to sell it for the price named. He now feels, however, that it is not justice to him to sell it at this price and so he has compromised and made the price fifty cents. We feel that it is well worth fifty cents and even one dollar, because the exercises while simple and easily remembered are valuable to any one who is suffering from constipation. Therefore hereafter those who want the pamphlet will please send fifty cents, and we repeat, it is well worth the price and much more to one who needs it.

"HONOR to whom honor is due." We have a great many magazines coming to our desk and we are usually pretty careful to examine them to learn the nature of the thought contained

in them, but among all that come to us we find none that contain such healthy, pure, spiritual thought as the little magazine entitled "Unity," published by the Unity Tract Society, 913-915 Tracy Avenue, Kansas City, Mo., Charles Fillmore, Editor.

No one who has any spirituality in their nature can read this little magazine without feeling its genuineness, its purity of thought, its elevating character, and its freedom from belief in many of the gross errors that are now characteristic of some of the New Thought journals. While we find a little of the word-formation expressing the idea of no God except that which is in man, and no Christ except that which is in the individual, yet we do not find the belief that we find in so many magazines, namely, that there is no God except the God in "me," the self, and that devout worship of and diligent service to that God, which means self-worship. On the contrary, while sometimes that thought seems to find expression, yet the whole expression of the magazine is characterized by the spirit of devotion, truth and righteousness, and it will be an uplift to any one who reads it. We know there are many who are seeking just such a magazine and to these we would recommend first of all "Unity."

Unity Tract Society also publishes a little magazine called "Wee Wisdom" for children. It is a beautiful little magazine; its purity of instruction and elevating character will be valuable to any one who has children. They are making an effort to get the interest of the children and their cooperation, and we know of no magazine or system that is doing so much for the children as "Wee Wisdom." It is because we find in these two little magazines so much that is good and that is leading toward the Divine center that we take this occasion to recommend them to our people. They advertise "three months' trial (including Wee Wisdom), 25 cents," and we think it would be well for those who have not seen a copy of either to send for three months' trial.

NOTICE.

THE BRITISH ESOTERIC SOCIETY meetings are held at the BATTERSEA PUBLIC LIBRARY, LAVENDER HILL, London, S. W., every Wednesday at 8 p. m. (except the first Wednesday in every month). Visitors are heartily welcomed.

When it is noon at Washington, (sun-time), it is the following time at the places named :

Bombay, India,	10.00 p. m.	Mobile, Ala.,	11.16 a. m.
London, England,	5.08 p. m.	Memphis, Tenn.,	11.08 a. m.
Liverpool, England,	5.04 p. m.	St. Louis, Mo.,	11.07 a. m.
Glasgow, Scotland,	4.51 p. m.	Vicksburg, Miss.,	11.05 a. m.
Bangor, Maine,	12.33 p. m.	Little Rock, Ark.,	10.59 a. m.
Boston, Mass.,	12.26 p. m.	Minneapolis, Minn.,	10.55 a. m.
Concord, N. H.,	12.22 p. m.	Des Moines, Iowa,	10.53 a. m.
Montpelier, Vt.,	12.18 p. m.	Topeka, Kan.,	10.45 a. m.
New Haven, Conn.,	12.17 p. m.	Omaha, Neb.,	10.44 a. m.
New York, N. Y.,	12.12 p. m.	Austin, Texas,	10.39 a. m.
Philadelphia, Pa.,	12.07 p. m.	Cheyenne, Wyo.,	10.09 a. m.
Richmond, Va.,	11.58 a. m.	Denver, Colo.,	10.08 a. m.
Wilmington, N. C.,	11.56 a. m.	Santa Fe, N. M.,	10.04 a. m.
Wheeling, W. Va.,	11.46 a. m.	Salt Lake, Utah,	9.41 a. m.
Columbia, S. C.,	11.44 a. m.	Helena, Mont.,	9.40 a. m.
Columbus, Ohio,	11.36 a. m.	Prescott, Ariz.,	9.38 a. m.
Atlanta, Ga.,	11.31 a. m.	Carson City, Nev.,	9.10 a. m.
Louisville Ky.,	11.25 a. m.	Seattle, Wash.,	8.58 a. m.
Indianapolis, Ind.,	11.23 a. m.	Portland, Ore.,	8.57 a. m.
Chicago, Ill.,	11.17 a. m.	San Francisco, Cal.,	8.57 a. m.
Pretoria, S. Africa	7.04 p. m.	Brisbane, Australia,	3.20 a. m.
Cape Town, S. Af.	6.22 p. m.	Lorenzo Marquez,	7.18 p. m.

Time of Cusp Transits.
Washington, D. C., May, 1910.

Body	Enters	On		
		day	h.	m.
☉	☐	1	11	37 a. m.
"	☾	3	5	41 p. m.
"	♈	5	8	15 p. m.
"	♉	7	8	24 p. m.
"	♊	9	7	54 p. m.
"	☊	11	8	41 p. m.
"	♌	14	0	23 a. m.
"	♍	16	7	50 a. m.
"	♎	18	6	37 p. m.
"	♏	21	7	18 a. m.
"	♐	23	8	8 p. m.
"	♑	26	7	48 a. m.
"	♒	28	5	24 p. m.
"	♓	31	0	20 a. m.

☋	♊	21	6	22 p. m.
♈	☐	6	2	25 a. m.
♀	☊	2	9	24 a. m.
"	♌	21	8	38 a. m.
"	♈	5	1	24 p. m.
"	♉	14	1	8 a. m.
"	♊	24	4	52 a. m.

On May 1, ♈, ♉ and ☊ are situated as follows :

♈	♈	12°	1'	10"
♉	♊	26	45	44
☊	☊	22	23	25

BIBLE REVIEW

Vol. VIII.

MAY, 1910

No. 8

SHALL I DIE DAILY, THAT YAHVEH MAY LIVE?

By EZRA

THRU faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear.—Heb. xi. 3.

A CLOSE analysis of man reveals that his is a nature of three distinct qualities or phases of being which go to make character. Working from the basis of the visible and known, we see, first, that he has a physical body; the external functions of this body, he can control by the will. Interior to this and not visible, but nevertheless known, the vital functions of the body are carried on without aid or hindrance of the will. Still more interior and invisible, yet known, we find thought active, forming words, constructive or destructive suggestions as the general trend of the life of the individual may be. We may say then that man is composed of an animal body, a sub-conscious mind, and a psychic being or soul.

In tracing man's origin, science would have us believe that the order of evolution has been upward thru the mineral, vegetable, and animal kingdoms to man. This assumption might be correct if we had no other witness than the five senses. But within man himself we find a controlling mind-force, an analysis of which disproves the specious reasoning of science and declares that the external body of man is but the manifes-

tation of the working of the subconscious mind and the soul within. As the flower develops from the seed outward, so the body of man grows from the food digested, which is acted upon by the subconscious mind, and from the transmuted sex-life which is the refined essence of the food digested. The psychic being or soul finds its due activity in this transmuted seed and vitalizes the entire organism with suggestions of health, energy, and vigor.

If we analyze closely, we find that the essence of the soul-life is a thought formed into a word. The thought may be good, or it may be evil; it can only be one or the other at one time. This involves the idea of spirit, a thought-forming power, since it is not in the power of flesh to form thought of itself, and, of an inner power still higher and more potent by which we permit a thought to occupy our attention or dismiss it. This power is the will. According to the strength of the will and the determination in its legitimate exercise, are the strength of character and the fulness of life.

The sex-energies in man indicate merely capacity to be. They are not in themselves a moral quality. They serve as a vessel to contain and give life to thought-forms. What the quality of the thoughts formed may be, depends entirely upon the quality of life and thought we wish to inspire. As all qualities of thought and life are inherent in Spirit, the highest realm of man's consciousness, that is, all qualities of thought are finally past upon as to the good or evil spirit they embody, and as man's will is the supreme law of his being, his true, natural inclination, when unhampered by external selfish or sense desire, is to polarize his attention upon all that is good, and inspire and form thoughts that will cause the soul to draw nearer to its Source and Likeness, God, the All-good Spirit, the Creator of all. The will to be what one wills to be is dependent upon the strength of the yearning or the desire to inspire those qualities which will tend to adjust the life-forces

in the right direction. Man's true, natural, and innate desires being ever toward the right, depend, for their purity and potency upon the chastity of the sex-life and desires.

Man can exercise his will only in relation to his beliefs, since no man will do that which he does not believe possible of accomplishment or thinks to be untrue. Since the will is a vital faculty and of predominating influence in all the affairs of life, we reason that since all men have a will, and all are possessed of a fundamentally similar life-quality, the sex-life, we conclude from this that the seat of the will and the source of its power are in the transmuted seed; for, in proportion to the waste or retention of this vital essence, is the weakness or strength of will and the potency of life. Herein resides man's greatest power, that of reproducing self thru generation, or of regenerating self by the conservation of this vital fluid, and a true spiritual life, into the spirit and likeness of the Creator.

In man, then, we see two wills in active conflict, the will of the flesh, leading to generation and death, and the will of the Spirit, leading to Regeneration and eternal life with God thru the faithful following of the teachings of our Lord Jesus Christ.

While man's outward activities take their inception from the need of providing for his physical health and comfort, and for those who may be dependent upon his care, his inner thought and belief take form from the action of the Spirit of the Christ upon the soul, drawing him away from the passions and desires of the animal nature into the Christ-life of purity, truth, and love, "And I, if I be lifted up, will draw all men unto me" (John xii. 32).

These two wills, then, have, as a means of initiating their activity, a suggestion, which, when strongly imprest upon the consciousness thru the medium of desire, opens the way to their fulfilment.

I WANT to do—the will of the flesh, allowing the intel-

ligence and judgment to be carried away by belief in the necessity of pandering to carnal desire.

I WILL do—the higher will, the will of the Spirit, the decision being formed and executed after mature deliberation, full of faith in the wisdom of the inner prompting of the soul, and leading ever upward to pure and noble purpose.

These two wills, therefore, become effective in obedience to the belief or suggestion held in the inner consciousness. The gravest importance attaches to having this right at all times. The higher will, the will of love, truth, purity, relates us directly to God, to YAHVEH, the great Name of the Creator, meaning, the Will of the Universe, "I will be what I will to be." Man, the created, by virtue of the indwelling spirit and life of the Creator, has also the power to be what he wills to be.

Since by the WORD of God the worlds were made, and God being eternal, omnipresent, "the fulness that filleth all things," his WORD is the ALL-POWER, and continues operative for all time. The Creative WORD in relation to man was: "Let us make man in our image, after our likeness," and this WORD is now vibrating thru all our higher impulses and aspirations. Knowing this, can we for one moment hesitate in deciding as to which will is to be the ruling power of our life? Can we not GLADLY answer, "Yes, I, the personal self, with all the desires, vagaries, hallucinations of the mundane, pride of intellect, and the downward tendencies of the flesh and animal nature, WILL die, i.e. DENY MYSELF daily, in order that YAHVEH, the will of Christ, the will of love and truth, may be in me and rule my entire life?"

Believing and acting upon this suggestion, will bring to us a realization of God's presence and infinite power, and we become partakers of that Divine Wisdom which endures forever.

THEOLOGY AND NATURAL SCIENCE

By HENRY PROCTOR, M. R. A. S., F. R. S. L.

THERE is a school of theology which looks askance at every advance in scientific knowledge as something that is necessarily antagonistic to religion. And perhaps it is so to religious views which were formed centuries ago, but these views are not necessarily Biblical; altho they have become so much part and parcel of the mind of the ordinary church-goer that he blinds himself to or even wilfully antagonizes any scientific fact which militates against them.

The whole of the past century has been a time of warfare between theology and science on such points as the antiquity of the earth and man, and the first appearance of vegetation and of animal life on the earth.

But such a warfare is not only useless but needless. It is useless because science deals only with facts; it is needless because the Bible gives not the slightest indication of the date of Creation, or of the antiquity of man; and the intelligent Christian who is aware of these facts need have no fear of the onward march of science. There is nothing in the Scriptures which will not bear the test of any geological or archaeological light which may be shed upon it.

In fact, the Esoteric Christian of to-day welcomes the light which the very latest scientific discoveries throw upon the pages of Holy Writ. The new, being nearer to the truth, is better than the old. The theory of electrons, for example, is far more adapted to our higher spiritual conceptions than the atomic theory and that of the eternity of matter. Science now shows us so clearly that there is Motion everywhere, and Life everywhere, in other words, all matter is constituted of elec-

trons which are kept in a state of equilibrium, thru a movement of inconceivable velocity. So that it is demonstrated that Power (Heb. *El*) pervades matter everywhere, that is to say, that *El* or God is everywhere, as the Bible teaches—for “in him we all live and move and have our being.” “In him all things consist” or hold together.

The Doctrine of Evolution has been opposed, tooth and nail, by many who think that it is necessarily contrary to the Bible and therefore inimical to Christianity; but this is by no means the case.

On the contrary, when rightly understood, it becomes of the greatest utility in enabling us to understand and to demonstrate what the Esoterist in all ages has understood intuitively, that the creation is one homogeneous whole. There is no branch of science which has been of more service in this direction than that of Ontogeny or the history of the embryo. It has long been known that, in the original protoplasm, the point at which all life, whether animal or vegetable, begins, there is no discernible difference. It has been called “The Clay of the Potter.” The development from this protoplasm, of individuals of every species, has been watched, and the fact has been demonstrated that the primitive egg of bird, reptile, and mammal does not differ from that of man, and that this is exactly similar to the amœba which may be seen performing its life-functions in a drop of water under the microscope.

The doctrine of evolution explains most lucidly the method of creation, and has opened up avenues into the past and vistas into the future such as science has never before witnessed, and has in many ways been found of great value to Religion.

Professor Butler's booklet on “Electro-Archon” is a demonstration of the value of the most advanced scientific thought to the evolution of a sound theology, and it is marvellous how he even anticipates Science, when he speaks of *Electro-Archon* as a force, which, when developed and harnessed, will make

war impossible, because war would then mean annihilation. There is a scientific confirmation of his prophetic insight in a book just hot from the press, entitled, "Science for All," which states, on the authority of the late Lord Kelvin, that "within a single atom, could we but get at it, lies sufficient force to raise the whole British fleet to the height of Ben Nevis."

So also Dr. Saleeby in "Harmsworth's History of the World," says that, "Within the atom of matter there is a fund of energy so incalculably vast that the sum of the energies previously recognized and now to be styled extra-atomic, is as nothing compared with it." The atom is itself an organism—a microcosm—a theater of Titanic forces, powerful beyond conception.

But if this be true of the atom, to what an infinitude must our conception of the universe be enlarged. If the atom is beyond our conception, how is it possible for us ever to narrow down our views to assimilate those of our forefathers three centuries ago, when the Bible was translated into what is still called the "Authorized Version," a strict adherence to the letter of which is the cause of so much friction between Science and Theology? Those who know the original tongues are of course emancipated from the slavery engendered by the old habits of thought, and others may be greatly helped by good translations* of the Scriptures, such as Ferrar Fenton's which translates the word "*Yom*" as *age* when it has reference to God's work, and as *day* when it refers to man. And this surely is rational, for how is it possible to limit God's work or God's rest to one of our days?

The apostle Peter rebukes such a suggestion when he asks us to remember that "one day is with the Lord as a thousand years and a thousand years as one day." But in regard to the Creative Work of the Universe, we have to look upon a Day of God as a thousand ages. So that if the Astronomer asks

*The Versions especially recommended are Ferrar Fenton's, Rotherham's, Rabbi Leeser's, and the Emphatic Diaglott.

for hundreds of millions of years, they can all be included in a Day of God.

By these enlarged conceptions all controversy between Science and Religion becomes a thing of the past, and we are able to make tremendous progress in the knowledge of the Infinite; to become, in truth, more and more godlike in our conceptions of God and of the Universe, and this is essential, for, as the things of God no one knoweth save the Spirit of God—it takes God to understand God. But by being made partakers of the Divine Nature we know the Unknowable—that which surpasses human knowledge. And here is an end to all controversy, for in the Holy of Holies we know even as we are known, for there the Holy Spirit teaches nothing but the truth, and no lie, truth in the absolute, which makes us free, as Sons abiding in the House forever.

“If you are mystical you may superinduce many strange and beautiful states of mind. In struggling to free ourselves from the prison-house of matter, we experience many grades of life. We have been accustomed to deny matter and affirm the allness of spirit; and we do attain to some remarkable conceptions where the absence of matter is decidedly marked. We experience a feeling that we are in an ocean of spirit; not always IN it—often that we ARE it. It is indescribable. Some may see themselves in the ocean of life as the fishes are in the sea; others may merge their lives with the ocean; and still others may feel themselves to be as the ocean to itself, having lost sight of a corresponding physical body. As the ocean is bodiless, so is the individual in this state of consciousness, and it has no way of turning about to look at itself. It is an all-seeing eye that sees itself only in self-vibration. “O wonderful! wonderful! and then again wonderful!”

—From *The Individualist*.

THE MILLENNIUM NOW

By JOHN FLEMING POGUE

COME my beloved, let us herald the dawn—let us hail the Millennium now. Tho the stress and the strain, struggle and toil yet remain, it is ours to overcome and welcome the contest that makes for peace. Verily, beloved, we learn only thru antithesis. Opposition and obstacle instruct us best in lessons of growth and progress. Yes I say, as competition is the life of trade, so is opposition the source of strength. Contrast is the truest criterion, and comparison is at once the clearest medium of thought and surest means of happiness. Struggle is the soil wherein nature produces, as well as develops, all life to its maturity. The Oak is the child of the storms, and the Lily the creature of the slums. Nature bears and rears both her strong and most fragile plants in the midst of travail and suffering. “Strenuous,” is the word of greatest significance and force in all this wide universe. Every condition of life is essential to its development. Every provision in nature proves this law—the opposites of heat and cold, wet and dry, strong and weak, little and big, long and short, low and high, light and heavy, wise and foolish, gentle and brutal, hard and soft, black and white, the day and the night, and muscles that bind and release one another, yea every influence for good or bad (so understood) beneath the sun, proves and confirms these ends.

Hence it is for us to sieze and know the truth and the wisdom of these conditions, if we would find abiding happiness health and growth. Thus it is that we herald the dawn. We announce a new dispensation in old things. We are here on earth to teach and to prophesy of the persistence of laws that

have ever existed and ever shall exist. There is no escape from these laws and only thru their operation can there be achieved whatever is best and wisest, and of widest scope, in the way of lasting bliss or success. Yea, we declare that these laws, these conditions, so objectionable to ordinary thought, are not less necessary and real than they have been thruout all eternity and will be for all time to come, being ready and rife for fruition.

We claim that an Infinite Intelligence called God, and be-times by other names, establisht at the outset and has always maintained this same order of life and development of life. Furthermore, we claim this order of things is one of true beneficence, joy, felicity, and peace, when properly understood and accepted by man; and that just as it has never ceased, so it will never cease to exist. Indeed all that it waits upon or wishes is man's acceptance. Mankind, whose happiness is at stake, must needs grasp the verity of this proposition before we may expect peace and prosperity, or realize these superior purposes and blessings. Can we conceive of a God who is ever changing, fluctuating, and perpetually unsettled? Could such a universe, as these senses of ours perceive this to be, as far as we have advanced in knowledge, proceed from chance, or be of uncertain direction in its laws and potentialities? If any part of it is fixed and defined, all, all must be, except as some wise provision, not yet comprehended by ourselves, allows for our partial mastery of our destinies and conditions here on earth, subject to these same laws, nevertheless within their ultimate control.

In fact we may create our environment to a limited degree, and yet there is an environment all about us, extending to the uttermost parts of the universe, which we are as impotent to influence as tho we were babes unborn. Fluid are we, yet fixt, in direction and determination, at last. Were we mere creatures of chance, our fancied fore-thought would be futile and

vain, our wisdom become a rank fallacy, and all our plans but arrant follies. On the contrary, we declare that the laws of Infinity are the sure safeguard against fate such as we ourselves might bring upon ourselves. Infinity, perforce, could not create or bring into being or operation laws of uncertain purpose or otherwise than beneficent in effect. You cannot imagine a Creator, out of your own soul, O man, who would do less than thou! With all this, the subtleties of Descartes, equally with the refinements of Berkeley, are unsuited to explain the condition and needs of a world in which contest and struggle are the law of the eternal as well as the end and salvation of a fallen, or even an evolving, race of men.

There comes again and again to human consciousness the sense or realization that an infinite mind pervades and dominates this universe; that our mislaid plans and purposes are ever subject to a wisdom that is higher than ours; that a "Divinity doth shape our ends," bringing order, at last, out of chaos, and harmony forth from dissension. And so we find cause and excuse for existence, and reason in the midst of pain for persistence. In short, we rebel ever and anon, like petulant children, yet we fall back upon a feeling of security and safety, a sense of direction after all, that relieves our unrest, our fear, hesitation and doubt, and causes us, for the time being, to go on again in confidence and trust.

Our own powers of selection and choice, that will and free agency of which we are so well advised and so often presume upon, a capacity to DO, to decide, to order, direct and rule, this it is that interferes with, or prevents our remaining in that perfect state of rest and peace. Yet what is best? Shall we continue supine? No, for such a condition of mind would mean that servility alone, inanity and sloth must then dominate all life, controlling, degrading, and retrograding man to the status of the brute. All then would be left to that same "Divinity" who would have NO ENDS TO SHAPE, and mankind

would sink to a level lower than the cattle. No, No, the God-head decrees that to you and to me be submitted the decision or choice. It is for us, his children, whose we are in the sense that we alone among the creatures of earth comprehend a God and rise to companionship with the Divine, becoming in real fact comrades of the Spirit that we WILL WHAT WE WILL, whatever mistakes we may make. What travail, what suffering, we are led into thereby, but then what serenity and bliss there is by contrast.

Yes, oh yes, what comfort comes to us in our dreams. What perfection is ours in a fancied state of elysium and paradisiacal enervation of soul. Cannot it be seen, I pray thee, that the rest, the peace, the joy, the perfect content is there, all the while, beside thee? Yea, surely, that security of the Almighty arms is still present, that infinity of wisdom ever dominant, into which we may at our own option return, betimes, to recover our poise and our power and confidence of soul. Nothing has varied or changed in the conditions of life about us. Peace yet reigns and plenty is still in sight in the midst of our starvation. Why are we without?

Man is not alone in his suffering (that is, his sorrow, his sorrow which shall become his joy and his glory when he awakens); for Nature and God—the Infinite back of Nature alike suffer, bear and endure. Every mother under the sun and in heaven, instructs us in the lesson of endurance. Every other creature equally teaches its necessity. Conceived in passion and born in pain are all of nature's children. Not only is the sunshine required for gestation and growth. Storms and winds, snows and bitter frosts, the rain and death-dealing hail, the lightning, electric blasts and earthquakes—all the elemental forces play a continuous part in nature's drama. All are beneficent and necessary and wise, all agents, untiring and unresting in the generation and protection of life, its reproduction,

persistence and growth. For we know that life is eternal and endless in its marvelous changes of form.

And now, O man! despairing, distressed and desperate in thy straits, what hast thou to say of it all? Shall we sink helpless and forlorn in the bosom of this sea of fatality? Nay, we affirm that these conditions are precisely what nature and nature's Creator have meant for uplift and betterment. Nor yet that—for we mean, betterment only of the mistaken conception thou hast of life. These conditions, ever persistent, prevailing, and operating thruout the ages, are precisely the wisest and best that an Infinite Being or Intelligence could devise. Do you doubt, we pause to repeat, do you doubt what you yourself would have done with like material in hand? If not, why doubt whatever Intelligence there was that acted in thy stead? Oh, I have conferred with you, O man! and have heard what wise provisions and changes you would have made—had you only been consulted. Whence, pray, thy conception of better things? And why fail to perceive that whether or not that Intelligence has done the best with this universe, we at last, can do no better than to make the best of it? For we do know that there are evidences manifold, opening on our astonished gaze now and then, that it is only OUR finite vision that is at fault. Therefore, why not admit the same foreshortening all along the line?

Wherefore, realizing what that infinite wisdom (if we conceive at all of infinite wisdom, which we do—who questions?) has done and dictated, and directed or decreed as best for generation, growth, progress, development and conquest, let us proceed hence forward and decide for ourselves that the present, even as all eternity past, is the time of our emancipation. Let us escape from this bondage of discontent and doubt, and grasp these assurances of final success. For I say to thee, the hour is now striking, the bells are ringing, the Millennium is here and has ever been near.

Nor shall we allow an inquiry such as, "Why not before?" We are ready, we are waiting, eyes on the horizon and ears a listening. We will waste no more of the ETERNAL NOW with foolish longing and fatal denial. It is the everlasting wait that has postponed all good in ages past. ACT on the vision and the revelation that the immutable laws and decrees of a beneficent Creator are effective every second of time. ACT, and trust to future generations to perpetuate a happier and saner state of existence. For we have misapplied the law, we have delayed and distrusted too long already. ACT, I say, and fear not! Awake and arouse to the conditions about us, these laws of universal force, ceaseless love, and unchanging good. It rests with us, alone, to live truly, fully, freely cognizant of these forces. Whether we will or not they are there, they are here! Whatever change takes place in you or me, the orderly direction of all things goes on unalterably and sure. Nothing except ourselves is ever affected by our skepticism. Even as you and I perceive the light, the air in its effect, and fire and water, those elements of universal control and universal necessity, extending everywhere, spending unspent and operating independent of our wills, so should we see and accept these other forces and laws as beyond our province and influence, not subject to our whims or foibles, vain doubts or desires, and know that whatever we do, whatever we leave undone, the Eternal rules and harmony reigns. Yea, once more, we insist that the very sins committed by us, most against ourselves, rather than God, our misdeeds, mistakes and wrongs, our inhumanity, deceits and hypocrisies, angers, tempers and misfeasances, murders and destruction of body and soul, are themselves means and agencies for overcoming and changing, energizing, conceiving and living, in all reality, the Millennium now. All we need to know is the harmony of truth—no vague fancy nor vain imagination—the harmony of truth that denies none of the conditions of life, none of the

demands of existence, growth or progress. The seer's vision that catches the effulgence of this potent fact that, "All are but parts of one stupendous whole," that "spreads undivided" and "operates unspent"—IS OURS AS WELL.

Remember it is the part of prophecy and of wisdom to live and evidence in deed the claims of all truth. Science has spent its forces with the establishment, or proof of laws, laws imminent, permanent and of universal purpose and effect. Science proves and measures all things in nature by uniform rules. Otherwise science forfeits right to recognition. Facts are its sole stock in trade, and science relies on these facts to establish its claims to be regarded as instrumental in the highest realms of knowledge. Statistics are a part of science, and a most important part. Statistics serve to build up the so-called "law of averages." Such a law as this fixes and establishes a standard of reliable knowledge. The average age, the average injury, the average fire, accident or death, diseases of every kind and description, even down to burglaries or murders or suicides; especially the average disturbance of the elements or forces of nature, the comets that come at stated periods and the revolution of the stars, all tend to show our dependence thruout life upon such laws. Hence must or can any one declare that we are without positive proof and evidence of nature's harmonious arrangement in every part, or the direction and control of this boundless universe?

"Cease then, nor order imperfection name :

Our proper bliss depends on what we blame.

Know thy own point : this kind, this due degree

Of blindness, weakness, Heaven bestows on thee.

Submit—In this, or any other sphere,

Secure to be as blest as thou canst bear :

Safe in the hand of one disposing Power,

Or in the natal, or the mortal hour.

All nature is but art, unknown to thee ;
All chance, direction which thou canst not see :
All discord, harmony not understood ;
All partial evil, universal good.
And, spite of pride, in erring reason's spite,
One truth is clear, **WHATEVER is, is RIGHT.**"

"**THINKING** I can't do reasonable and right things is defeat in itself. The only remedy is that as a reasonable being I may change my thinking, for I never do what I cannot do, at least until I change my thinking. God has laws for every thought as well as laws for the body. These laws are also settled and fixt. With all intelligent beings thought precedes action. Action is the result of thinking on some certain line. Motive and desire for doing a thing and methods for its doing, are things that precede all doing of a thing. When in this domain of our thought-world it appears to us impossible that we can do a thing, our reason hinders us from making a useless attempt. So that as a rule when we think we cannot, we do not. It is in this field we need thought-help. In religion this largely comes from the Holy Spirit. It is not unfair to say that the reason why many have done what others have not, is that they are in that place where they are more sensitive to the voice of the Spirit than others. They are also likely to be in a condition of mind where they are willing to obey the voice of the Spirit. Why should the Spirit keep telling a man what to do when the man has settled in his mind he will not do it? It is the office and work of the Holy Spirit to reveal and inspire. Of myself I may think I cannot. With the aid of a Divine Suggester of a way, and an Inspirer of my abilities, I may be able to do all things that God ever wants me to do, or to be what he wants me to be."—*Christian Witness.*

WHOSOEVER WILL

BY I. L. HARPSTER

And whosoever will let him take the water of life freely.—Rev. xii. 17.

It is evident from the language employed in the foregoing Scripture, that no individual or class of individuals have an exclusive right to immortality. God in his infinite love and unbounding mercy has laid the foundation broad enough that all who will may attain the immortal state.

In the present order of things, if the privilege were vested in the right and power of man, few indeed might hope to rise above the condition of the slave. The great financial and industrial interests of the world are almost exclusively held in the hands of the few, and the masses are in a great measure becoming subject to their power and control. If such a regime were to continue, the final outcome of it all would be complete slavery of the masses. But a higher law and order of life is placed before the individual that he may rise above such control and gain his freedom. This liberation arises thru his own personal efforts, viz., "WHOSOEVER WILL let him take the water of life freely." There is no money consideration in this. The influence and power of money does not count for anything here. When it comes to making spiritual attainment, the rich man is not a whit better off than the poor man. Here the terms are equal. Free?—Yes, just personal effort—that is all.

In years ago we looked upon "immortality" as a gift to be bestowed upon us, that if we trusted in the mercies of Jesus, if we believed (some would call it faith) in him; by living in this fond hope the desired blessing would be granted. Yes, this seemed all right and proper; but our misconception of

those promises precluded our grasping an understanding of the underlying principle governing them; therefore we saw the reverse of this great truth.

Let us endeavor to get at the truth of the statement: "Who-soever will let him take the water of life freely." Whoso-ever will—"Will" means a determination upon our part to do something, either in a passive or active way. We say, "Let us walk." But what precedes walking! Is it not our willing to walk? What enables us to move our arms, to grasp an object in our hand, yes, in fact, to do anything; is it not our willing to do? We cannot do anything, or think along any line orderly and intelligently unless the will has been brought into action. A study of the operation of the mind will soon demonstrate to one's entire satisfaction the truthfulness of this statement. We need not guess at it, for this mental phenomenon proves itself without argument,

Then having seen the will is the master workman, let us apply the Scriptural text to the vital point at issue, namely; "Whosoever will let him take the water of life freely." Now, if our reasoning is correct thus far, is it not evident that God's promise is only to such who desire and will to inspire and incorporate within themselves the vital life-element? That immortal life is not a gift arbitrarily bestowed upon us, but it is attained thru a personal effort on our part. But our friends of the old school object to our position, affirming that we do away with the power and glory of Christ and of God. How so? How is it possible for us to take away the power and glory of Christ? Impossible! His power and glory remain whether we deny or affirm him—whether we make attainment or not.

To become Christlike is to take hold of the finer spiritual ethers by the will. Remember, there is but one power in the universe, and that power is God. It is the divine spirit of God that purifies and enables us to become like the Christ, and it

is thru the will and the will only, that we ally ourselves with him, thru his immortal essence and foundation of eternal existence.

Attainment cannot be made thru a mere belief and reliance upon Christ's grace or favor, but it demands exertion on the individual's part. For example: Supposing you are thirsty—famishing for a drink of cold water, you look about you and see a fountain of crystal water; you look at it longingly and realize a drink of it will quench your burning thirst; but suppose you continue to look on the crystal fluid but do not partake of it, then your thirst is not quenched, or suffering relieved; but as soon as you drink of its refreshing coolness your thirst is quenched and your suffering ceases. Just so with the "water of life." Except the substance, water, within the individual is quickened by the Spirit of God, the physical body will finally die: but when the substance within man thru his desire and will becomes quickened by the fires of Spirit, life immortal begins to reign; for where the Spirit, which is life, predominates, death is impossible.

God has placed before man death and life, and it is for him to choose which he will have. Therefore, God is not arbitrary with man. This substance in man called "water"—the base of physical life, when quickened by the spirit of God becomes the "water of life." This is not thrust upon man, but man thru his desire and WILL draws this eternal substance to him; or in other words, man works in conjunction with God's divine and eternal law relative to his creation, namely, to become an epitome of "his image and likeness." Therefore, the promise and victory is only to "whosoever WILL, let him take the water of life freely."

BRIEFS

By L. D. N.

YE MUST BE BORN AGAIN—SINCE man is a duality and holds a two-fold relation to the universe (an outward and an inward), until the latent powers of the inward nature are brought into activity, transforming and co-ordinating the outward man to its higher law, he can never attain the perfection of his being, nor live a normal life. Hence the necessity of the spiritual birth, or the opening of the spiritual consciousness, and of the baptism of the Spirit thus secured, which alone can awaken these powers and bring them to their rightful supremacy in the personal life. This is the Christ-method of becoming perfect even as the Father in heaven is perfect.

In the spiritual nature of all men the Master saw, awaiting development, those transcendental powers, which, brought to fruition in himself, made him what he was, the typical or Model Man. We read that he "needed none to testify of man: for he knew [by experience as well as by insight] what was in man." These marvelous powers of the spiritual nature, intuition, inspiration, seership, occult mastery, etc., in their normal development and sweep of action, as much transcend the powers of intellect in their highest activity on the sense plane, as the latter transcend the brute consciousness of the animal kingdom.

Without the normal development and co-ordinated action of all the inherent powers of the soul, there can be no integral and perfect life. Since these higher powers of the spiritual nature are awaiting unfoldment in all men thru the Way of the Christ the perfect life he lived, and enjoined upon his followers, will be realized by their development. All weaknesses

of the flesh and perverted activities of the sensuous life, will be promptly overcome, the lost balance restored, and integral harmony established by the transforming and co-ordinating influence of these higher functions of the spiritual nature when brought to their normal activity in the personal life.

The opening of the spiritual consciousness (or second birth) thru which this higher development and transformation is effected, under the quickening influence of the Divine Spirit, is possible to all men when their attention, desire and faith are sufficiently awakened in this direction. This is the open secret of the Christ.

LAWS AND BASIS OF FAITH.—WE may not yet understand or comprehend the Being of him "in whom we live, move and have our being;" but we may at once feel and enter into his power; we may have the immediate inspiration and guidance of his wisdom; we may reciprocate his love and realize his goodness, and thus demonstrate his perfect goodness and his perfect providence in personal experience here and now.

If, then, we realize that God in his essential being is entrenched, and, when acknowledged, enthroned in our inmost life, awaiting only our cooperation in unity of spirit and will for the working out and realization of his perfect ideal in us, we can readily see that the results and responsibility rest with ourselves. Further, if we realize that without this acknowledgment and cooperation—or by the indulgence of doubt, fear, and the positive antagonism of self-will, then we shut out this help and prevent this divine realization. The results will correspond with our recognition, desire and faith on the one hand, or ignorance, doubt, fear and the antagonism of self-will on the other. We limit the divine activity in the function of our life by our doubts, fears and self-will, or open ourselves to it, and call it forth in its fulness by desire, and by the appropriating act of faith.

We must act in the realizing sense that the ability to achieve in his name and strength, any worthy end, or to reach any legitimate attainment, is already ours by the using. We should never forget that the Spirit within us is potential with the very nature of God—to be evoked and called forth in the functions of our being by the concentration of supreme desire and the appropriating act of faith which this understanding and loyalty of purpose enable us to do. Realizing this, we shall not look out and away for a far-off God, nor sit idly waiting for his answer to our prayers in a miraculous interference from without; but, turning within, shall find him at the center of our being, enthroned in our inmost life—an indwelling God; and, in the loving loyalty of a child in unity with the Father, claim, receive and appropriate the blessing that we need.

In the bosom of the eternal Goodness and Providence, that blessing has been, and will remain ours forever.

WHAT IS THE WORD OF TESTIMONY?—"THE Spirit itself beareth witness with our spirit, that we are children of God: and if children then heirs; heirs of God, and joint heirs with Christ" (Rom. viii. 16, 17). This is the witness of God, the Divine Spirit, bearing witness with the human spirit. The human spirit has a witness of its own—speaking from the depths of its own nature, it testifies to the truth of its own being; and that word of testimony is one with the Divine Word and testimony.

And what is that word of testimony in which the human and the divine bear the same? "The Spirit beareth witness with our spirit, that we are the children of God." And what does this involve? "If children then heirs—heirs of God and joint heirs with Christ." To be an heir of God is to inherit the divine nature and perfections. To be a joint-heir with Christ is to inherit the full realization of the Christ-life and experience, and all that is possible of realization by him.

To inherit God is to inherit all that God is and all that he

has. The divine promise is, "He that overcometh shall inherit all things; and I will be his God and he shall be my son."

The only way and avenue thru which God speaks directly to the consciousness of men and reveals himself as God, is in and thru their own spiritual nature, which opens inwardly to him. Being the direct offspring of God, man is one in nature with the Father, and, receiving direct inspiration from him, speaks only his word.

The voice from within is of God and speaketh only of things of God; it is a divine oracle of truth and righteousness. The voice from without is the testimony of sense, finding its interpretation in the varying moods of the sense-life, in response to the ever-changing phenomena of the outward world. Let the soul be careful, therefore, that it does not interpret, or misinterpret, the inner voice by the standards of sense. Let it learn to discriminate between the suggestions of the sense-nature and the inspirations of the spiritual, and giving full heed and confidence to the latter, it will find a teacher that, thru immediate intuition, will open unto it all truth and good; for it is one with the Divine, the Divine witnessing with it.

UNITY WITH THE SPIRIT.—POWER of the Spirit over the body is made absolutely supreme. As men come into unity of life and action on this plane, they become practically one soul of communion and fellowship, and not only one supreme power of resistance against the encroachments of evil in any form, but one resistless power of ministration to emancipate, heal, and bless all who turn to and cooperate with them to this end. The understanding of this supreme law of mind and spirit, brings out the divine helpfulness of that unqualified assurance of the Master: "Again I say unto you, that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven" (Matt. xviii. 19).

This law thus graphically presented by the Master, in the tremendous sweep of its power, is like all the divinely established laws of being, immutable and universal in its bearing and application. It implies that the real union of two in one act of divine administration, becomes one in God, and thus the channel or focalization of divine power in the accomplishment of the end sought. And still further, these words of the Christ imply that two or more cannot thus unite in spirit to carry on his work, without coming into direct personal contact and union with him, and so with all the vast and mighty fellowship of souls who dwell in unity or oneness with his perfect life in God. The carnal mind, or mind on the external plane, can know absolutely nothing of the divine realization of this experience, and of the power it is destined to bring into human life when large numbers of men in the body shall thus become a unity in the spirit, and so one with the Father, and with the Christ and that august Brotherhood of souls who have risen to the blissful level of his life in God.

Men in the body, coming into the unity of the spirit, become specific channels of divine ministration and the focalization of divine power in the outward world, and the larger the number of the earthly with the heavenly, the mightier becomes the focalization of heavenly power and ministry.

This is the principle as well as the solution of all marvelous answers to prayer for the healing and moral reformation of men and women with which the religious history of the world abounds. United prayer, when the inward concentration and unity of the spirit are complete, is absolute in its influence; not only over men as individuals but over large movements and combinations of men, over the direction of events, and in a wonderful degree, even over the elements, forces and conditions of the physical world.

THE MYSTERY OF GODLINESS

By THE REV. GEO. T. WEAVER

PART III. (SECOND SERIES)

CORRESPONDENCE BETWEEN THE MACROCOSM AND THE MICROCOSM

THE CONSTELLATION ARIES (Continued)

THE sign Aries is at present universally regarded as the first sign of the Zodiac, or the starting point in all astrological data. This is so regarded because in the annual circuit of the earth about the Sun, or *vice versa*, the earth's equator directly faces the sun at the time this sign is due; the sun is then said to be in Aries. When the sun is south of the equator during the fall and winter months, the sun does not directly face this, but faces one of the southern signs. On reaching the equator in its northward movement it reaches Aries, and this it does on the 21st of March. The sun being then at the equator, the days and nights are of equal length; and as this is the spring season, the period is called the Vernal Equinox. This point is at the zero meridian, or the beginning point, and is called the first point of right ascension of the sun. On the 23rd. the days begin to lengthen as the sun is advancing northward, and on reaching the 30th degree the sign Taurus is reached and the sun is then said to be in Taurus. Aries being the first or equatorial sign, it is said to be due east, and is called the Gate of Gold, or from the word Orient, or the original place of the birth of light for the new six month's day of spring and summer. This point in the heavens is therefore symbolized in the

Wisdom Religion and by the Masonic Order, R. A. M. which signifies Right Ascension Meridian.*

But this sign has not always enjoyed this distinction, because it was not always the beginning of the spring period, or the equatorial sign. In the great cycle of our solar system around the great central sun Alcyone, requiring 25,827 years, called the Precession of the Equinox, the signs are slowly but constantly shifting, so the sign that was the first point moves onward and the next sign takes its place. Taurus, at present the second sign in the annual cycle, previous to Aries, was the first sign. Now the sun enters Taurus April 22nd, so that formerly spring began at this date with the sun in Taurus. In the recently-discovered book of Enoch is found an allegory carried on thru seven chapters demonstrating the principle just referred to. It describes a being called a White Cow (Taurus), who is said to have brought forth a black wild sow (Typhon) and a white sheep (Aries). With the birth of the white sheep, that is, the change of the point of the Vernal Equinox from Taurus to Aries, the allegory of the bull ends, and altho many other animals are afterwards named, the bull is never again referred to until the conclusion, when it is said to have returned, that is, completed the grand cycle of 25,827 years. But the sheep (Aries), which was never once named before, then takes the lead. Thus has it been demonstrated by this ancient book that the peoples then living fully understood the law of the Precession of the Equinox, and much other astro-

* In order to make Mr. Weaver's position a little plainer, the reader should bear in mind that it is not the sun that changes its position relative to the earth, but that the earth in its travel around the sun, brings us each spring to the Vernal Equinox to which he refers. Astronomical nomenclature is reverse from the true expression, having maintained the language of the period when it was believed that the sun and stars revolved around the earth. We hope the time is near when this confusing method of expression will have past. [Ed.]

nomical, as well as astrological data, that modern scientists are just discovering.

The sacred animal symbolizing this sign, is that of a ram or a lamb, or the head of either. For this various reasons may be assigned. Its incoming marked the supersession of a lower for a higher age. The bull symbolized the age of animal lust, the occasion of the fall of our race and of the world's dark period. The lamb, on the other hand, express the age of the sacrifice of the lusts for the higher principle, that of reason, or the fifth principle. Henceforth the lamb and the ram would be offered in sacrifice with elevating religious ceremonies, instead of the bull with lascivious orgies. In keeping with this the Egyptian kings at that time were called "Ramises," which means the keeper of the ram, or the god "Pan," clearly demonstrating that they fully understood the change in epochs. Also, Moses, who was then living, and who had been educated in all the wisdom of the Egyptians, instituted for the Israelites the feast of the Passover, in commemoration of the escape of the Israelites from the bondage of Egypt—the escape of God's people from the lusts of the bull. At this feast each household was required to sacrifice a lamb and consume it entire. Once more, this constellation of over one hundred stars as seen in the heavens or upon a celestial globe, in its outline bears a crude resemblance to the shape of a ram's head. The standard symbol of this sign, then, is the R. A. M., and its place in the heavens is the right ascension meridian.

The sign Aries, as seen in the last paper, embraces that portion of the human anatomy, including the chief brain, the cerebrum, and face. By the law of correspondence, it is the same portion of the Grand Man of the heavens that is included in the celestial sign Aries. In the human organism, and therefore in the Divine, within this sign are found the chief brain, the very important gland called "pituitary," the two eyes, the

two nostrils and the mouth, each of them bearing a function similar to the corresponding organ of the Heavenly Man. It is in the head, the brain, the seat of the intellect, that all mental conceptions have their birth. There must always be a reason for everything before that thing can have an existence, and the brain is the seat of the rational, or inductive mind. The Keynote or Temperament of Aries, is that of action thru impulse. When we say therefore that all things have their beginnings in reason, we do not mean as the result of reflection, of a careful inductive process, but simply that they are in harmony with reason. This they must have or they could never exist in a universal logical order. The specific mission of this sign is that it arouses to activity, to do things, to the commencing or initiating things. In these it delights. Its chief characteristic is that of impulse or spontaneity. The powers represented by Aries are extremely forceful and are of explosive energy, the physical organism invariably being of a type permitting a great expenditure of energy. The peculiar quality of nerves apportioned to the Aries' character is especially susceptible to impacts from both the inner and outer planes of nature, and to withstand these one must possess not only a body adapted to shocks, but a psychically receptive nature as well. But the psychic here referred to is not that of the sympathetic nature—not of the solar plexus—but of the intellect, the cerebro-spinal system. Aries is too externally positive to be internally psychic or sympathetic.

As has been seen, Aries is the first sign, the beginning of cycles; this is the starting point of all cycles both small and great; the sun in Aries, then, corresponds to beginnings. The Aries character is the pioneer of things, the first projector, the creative genius, not in the sense of the consummator, but of the perceiver and conceiver. In this we see the correspondence between the Macrocosm or Grand Man, and the Aries character on earth. It is in the celestial Aries, esoterically, that the

whole Cosmos had its first conception. In the spiritual brain of Deity the architecture of the universal order was first seen. In God as in man, the Aries quality delights in activity, in beginning cycles and creations, and that spontaneously, impulsively, but in harmony with reason. In this regard, as in every other, man is a true offspring of God and a feeder upon divine substance.

In accordance with this idea of the Aries' fundamental expression, especially in its reference to the macrocosm, we find all Orientalism agrees. The Buddhists, for example, teach, in their doctrine of the Nidanas or the causes of sentient existence, that the zodiac is the cause of the varieties of human life, not in the sense of Karma, but as subject to it. The first cause, corresponding to Aries, is known as *Avidya*, the first root of separateness on differentiation. This is symbolized by a blind woman sitting near a lamp. The woman represents matter or form, and the blindness the incapacity to see the light—the light of knowledge, as spirit was not as yet united to matter. This is also explained in the meaning of the word *Avidya*, which signifies nescience, or ignorance or negation of knowledge. It indicates limitation, and in its reference to Deity means the Divine being limiting himself so that the cosmical order might come into existence. It indicates spirit as yet blind to the lower planes—an outrushing impulsive energy. In the next *Nadana* or sign Taurus, called *Samskara*, the conditions dating from previous incarnations, come into action and constitute the material (matter) on which the Spirit plays. This second sign is the vehicle of "becoming," symbolized as a potter at work on his clay. At this point Aries unites with Taurus, Spirit with matter, and the process of involution begins.

The same truth is taught by the ancient Kabalists in their science of numbers and letters. Numbers, they held, are eternal principles, figures but symbolize them. The law of numeration, and all other fundamental laws of mathematics are the

same thruout the universal order, they are inbedded in Deity. "One" represents Unity, the all-embracing, the undifferentiated Spirit or Father-Mother God, the *Ain-Soph*, which means "No Thing." By Father-Mother we mean the androgynous, or two in one. One stands for the primal cause of all things, or that back of all cause, for it is not a cause but an eternal, ilimitable, spiritual nebulus, out of whose emanation all causes proceed. It is not regarded as a number, but the synthesis of all numbers, that which enters into the composition of all numbers; without which no number can exist. It eternally *is* before numbers ever had an existence.

Hebrew letters were formed in immitation of the constellations, the first twelve in immitation of the signs of the Zodiac. Hebrew letters, with their relationship to each other and to numbers, form the connecting link between Spirit and matter, or between the central Sun of emanation and the factive world. The first letter of the Hebrew alphabet is Aleph, and it corresponds to the constellation Aries, and both of them correspond to One or Unity, the Absolute. Aleph itself is not, strictly speaking, the Absolute, because it is related to the Great Center, on the one hand, and to all that proceeds from it. It does not remain at the center, but is the connecting link. It is therefore called the First Relative Unity—the "First and Only-Begotten of the Father Mother." It is the only relationship that can possibly exist between the One and the many, between the entire alphabet and the ten numbers or principles, between the Central sphere of radiation and the lower center of merely reflected light. *One* is the radiant center, all other numbers are but reflected centers, and Aleph (Aries) is the channel connecting the One with the Two—Aleph with Beth, Aries with Taurus, in the process of the involution of Spirit into Matter.

It was here, thru Aleph (Aries), that creation had its first inception or vision. Thus, in Aries are the two eyes, for the

optic nerves are the media of vision on the natural plane, as on the mental correspondingly they are the organs of perception which precedes conception. The *Tejas*, or fiery (luminiferous) ether rules the optic nerves, and no other of the *tatvas* or ethers, sees or perceives so readily, or responds as quickly to a thought, or to the glance of an electrified eye. This ether is the chief force employed in all intense, effective, organizing thought. In proof of this we find that the Sanscrit name for brain is *Tejas*. This is the first step in the creative process, if step it may be called. It is ceaseless, absolute activity—out and in—coming to vision. Every model of an inventor must first be clearly seen in the ever active mind, before it can be formulated for practical use.

This is the primal Logos; not the outspoken Word, which is Beth, the second letter, or Taurus, the second sign mentally perceived, but the Word eternally inherent in Mind and eternally perceiving and internally speaking. It was that Word whose fiat went forth before creation, "Let there be Light, and there was Light," for Aleph (Aries) is the channel of the effulgent Glory, of Light in its pure whiteness. Aleph is the plane of the Spirit's brooding over the Darkness of the abyss out of which primal light sprang. It is the plane of Spirit manifesting itself as spirit without any admixture of gross matter or the least trace of individuality. This central creative force is symbolized by a dot(.) ; Aleph is composed of four of these, called Yods, one at the right hand above, another at the left hand below; these two are separated by a Vau, composed of two Yods (X). It is by this connecting line that the relationship is established between the Great Center—the plane of Emanation—and the Creative Logos. The four Yods represent the four elements, earth, water, air and fire, out of which all creation has been organized. With the other "Mother" letter of the Hebrew alphabet, the "He," we

have Yod-He-Vau (YAHVEH) the sacred name of the creative God as known to the Hebrews.

Beth, or the plane called Briah, the second letter of the Hebrew alphabet, is the positive expression of Aleph. It means the going out of itself, the second plane or step in the creative process. But the discussion of this thought will constitute the substance of a future paper.

(To be continued.)

ONE LIGHT

By Laura Fitzhugh Preston.

UNDER the rays of the life-giving Sun,
Under the Moon's soft stealing—
In the first are vital livings won,
In the last are all death's dealing!

For the Lords of flame have lit the sky
With torch of the Orb of day;
The Lunar Lords bring man to die,
When Form has had its sway.

But life and death are in ONE LIGHT,
And in IT all destinies dwell;
Fathoming depth, or scaling height,
Is the God of Heaven and Hell!

Be not fearful, Oh trembling soul,
The Universe beckons thee;
Thru countless aeons thou'lt reach the goal,
In the Light of Eternity.

"THE WOMAN CLOTHED WITH THE SUN"

By Ruth.

At the present time there are many claiming to be "the woman clothed with the sun;" and it seems essential for all who are seeking truth for truth's sake, to search the Scriptures, and to use all means at one's command, so as to get as much light upon these subjects as possible, and by so doing, be able to separate truth from error, and avoid being easily misled.

When speaking of the signs that should precede his coming our Lord said: "And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not. For false Christs and false prophets shall arise, and shall show signs and wonders, to seduce if it were possible even the elect. But take ye heed: behold I have foretold you all things" (Mark xiii. 21-23). The beloved John beheld a great sign in heaven, "A woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." This signifies, we believe, that the woman is enveloped in the divine light, life, and power of God; and she would therefore be impervious to all earthly elements and conditions. To have dominion over the moon, as this "sign" signifies, is to have overcome the power of the orb that causes the ebb and flow of old ocean, and that also controls the vital currents of the whole animal kingdom. As the feet are the symbol of the understanding, the understanding seems to be the means by which this is attained. The crown of twelve stars no doubt is typical of the woman having conserved, transmuted, and incorporated into her being the twelve psychic germs that are matured, as the earth makes its annual circuit in the zodiac of the sun, together with the moon, as it passes thru the twelve signs of the earth's zodiac (see "Solar Biology").

The sequence of this attainment is again spoken of in Rev. xxi. 21, in the description of the "New Jerusalem," the Holy City, thus, "And the twelve gates were twelve pearls, each one of the several gates was one pearl." And again in Rev. xxii. 2, "And on this side of the river, and on that, was the tree of life, bearing twelve manner of fruit, yielding her fruit every month." Now it is but reasonable to conclude, that if many women or only one, has made these high attainments, and is clothed with the sun, that her very presence upon this planet earth will be self-evident: for she it is who is to "bring forth the man-child, who is to rule all the nations with a rod of iron," and then, in spirit, and in truth, cometh the "everlasting kingdom." We believe however, that this "wonderful sign," beheld by St. John, is not a symbol of one woman only, but of many; many in one; even the one hundred and forty-four thousand, the body of the Christ, a body that will be prepared for his coming; in the roll of the book it is written: "Sacrifice and offering thou wouldest not, but a body didst thou prepare for me" (Heb. x. 5).

However as the PART must of necessity partake of the same nature and quality as the whole and perfect body, so woman may get a comprehensive idea of the powers to be met, within and without, that must be overcome individually, by studying the 12th chapter of Revelation. If then there are those who have "been able to partake of the cup" that our Lord drank, who are clothed with the sun, who have the moon under their feet, and are crowned with the twelve stars, then one and all have great cause for rejoicing and praise.

But we are warned that many false prophets shall arise and shall lead many astray. Therefore let us be watchful, and pray without ceasing; overcoming worldly thoughts and ambitions, following carefully the promptings of the still small voice that speaks in the soul, and we shall know the "truth that maketh free."

GOD

BY LEO LIBRA

"WHO by searching can find out God?"—How many have not heeded these words and have sought God in every known media of earth. Scientists have not left anything unturned in their search for God; and their ultimate analysis is that matter is composed of centers of force. But is force God? If it is, who wants to know anything further concerning him? Some have sought him in themselves, and finally have come to the conclusion that they themselves are Gods. But who wants such puny Gods? Some have sought him in the wonderful ethereal vibration, which finally they declare is God. But who wants a God of vibration? Mystics have sought him in the astral realm, but have found beings only much on a level with themselves, some a little more developed and others much less developed. So we go back to our question, "Who by searching can find out God?" Are there no methods by which we CAN find God?

If a person had no faculty for numbers, he could never see the relation of numbers, altho the science of numbers would still exist. If a person had that part of the brain atrophied, thru which the mind acts to sense color and form, then for him there would be no color or form. And this is true of all the mental faculties and also of the higher spiritual faculties—only like can touch like. If we could imagine a being without any kind of love, then that being could not sense love. Only love can sense love, only wisdom can sense wisdom, only spirit can touch spirit. "God is 'SPIRIT' [not A spirit and they that worship him must worship him in spirit and in truth," as much

as to say, those who touch God can touch him only thru the spirit in their own being. God is love, those who approach God in love will find him—and to the extent that their own love-nature is developed. God is wisdom, those who approach God desiring wisdom will find him, and so on thru all the higher spiritual attributes; then, “Who by searching [with the intellect] can find out God?”

Man can know what anything is like only thru comparison. Man can know what God is like only by comparing man's higher spiritual faculties with God's, even tho the comparison be very far-fetched. God has many attributes that man can not even sense, because man has not developed like attributes. So God presents himself to us thru the attributes that he has given us, viz., as a kind and loving Father. Most of us know what that love is like, and those who have never realized a loving father's care, have often wished for an earthly father to love and protect them.

So God desires us to approach him as we would a kind and loving father, then he will lead us on from that love which we do know to the “unknown God”—on and on, infinitely on, until this earthly father-love that we started with is left as a mere shadow of love. As man develops the God-attributes to still higher and higher planes, he will find that God's attributes are still beyond him, and thus man will grow to such a knowledge of God, that man himself will become more than he can now imagine God to be.

“O joy supreme! I know the voice,
Like none beside in earth or sea;
Yea, more—O soul of mine, rejoice—
By all that He requires of me
I know what God himself must be.”

THE DIVINE BREATH

By Eli.

WE may think that the name YAHVEH is not necessary in rhythmical breathing; but if we would have eternal life, we must lean upon that name, and endeavor to realize that YAHVEH is our support, and that whatever we receive is from him. It is important that we realize our dependence on that name, for when we are nearing the Holy City we need a higher intelligence than our own to lead us thru the gate, as there are many by-paths.

The Captain of a ship may navigate the deep waters of the ocean with perfect safety, but it is impossible for him to know all the dangers in the harbors in which he may have to sail; and the risk of shipwreck thru ignorance of local dangers is so great, that it is necessary for him to transfer the guiding of his vessel to a pilot. When the pilot boards the vessel he takes full charge, on him rests all the responsibility for perhaps hundreds of souls, in whose skill they have implicit confidence. Thus it must be with us, we must have confidence in God, our pilot, we must give him complete charge, and believe that he is able to make us know his will under all circumstances. If we really believe this it will bring us a consciousness of divine presence, then we shall realize that we are spirit.

When we first come into this higher life, we are not conscious of any God, we have only a belief in God, but as we live the life the consciousness of God is formed within us. As we investigate all nature there is gradually formed in us a belief that there is a Cause back of all this effect, this belief creates a desire to know more of this Cause, then we prove and disprove, thus investigation into the Cause side of life is estab-

lished, and the consciousness of this Cause is realized within ourselves.

As we carry this investigation to our own bodies, we find that the air we breathe is filled with divine life and fire, that YAHVEH is breathing into our nostrils the breath of life. We find that by deep and regular breathing we inspire and draw in the mind of wisdom, health, and happiness, and while waiting in silence between each breath, expecting the Spirit to fill our bodies, we soon realize that it is filling the entire organism. This exercise will help to draw up the life-currents and assist the action of every organ within the body.

In this exercise we may liken our bodies to an electric power-station. The slow and gentle motion of the breath while inhaling and exhaling that holy name, draws the life-current from the generator and forces these reproductive cells up thru the body thru the different veins, which act as connecting wires to every part of the body. The mind acting as the operator, works the switchboard and opens and closes the current at will. The mind can establish connections and conduct the current to different parts of the body and gradually forces a complete circuit, and thus frees the body from all infirmities and diseases, making it a "diadem of beauty" beaming with health and life.

Let us follow the Divine Healer a little further: Suppose we feel a sensation of pain between the knee and the hip, the life is set in motion as we have before described, by a succession of deep and pleasing breaths, but the life does not know where to go; the mind then goes before and locates the painful spot; the life-essence follows the mind thru the main artery, pushes its way thru the blood, (but does not mix with the blood) then it is arrested by the mind where the pain is located, here it is diffused thru the blood, in the numerous minute veins at the seat of the difficulty, when all pain disappears.

Again the bowels may not move freely, the mind locates a

nerve-center near the end of the spine, and charges it with the magnetic current of life, which will produce the desired effect. If we would be sound in body and in mind, we must learn to live from God; and by the aid of the Spirit, cause every organ to do its work. The heart is one of the vital functions of the body and can be made negative or positive by the force of the will or the habits of thought. Man's heart is in a negative condition when it is the seat of animal love or passion. The fruits of sex passion are enmity, deceitfulness, a hard and proud heart, and these bring sorrow, sickness, and death. To remedy this and create a positive heart, a heart that will become the seat of divine love and joy, a heart that is pure, honest, courageous, and kind, we must establish a healthy circulation.

Man, know thyself. Travel around within yourself and find out what you are. You say, you will be what you will to be, but you can not be what you will to be, because you know not what you are. You can search every organ, every nerve-center within your body, and know for a certainty when you are touching them. You can open up every artery and vein, and travel up and down the spine, and thruout your entire body; and cause it to shine within as a ray of light from the formless Spirit. As you breathe the Spirit of YAHVEH in thru your nostrils, you can feel the breath of life go up and down in gentle waves of pulsating life. Thus we can restore the circulation thru the spleen, which has been retarded thru the weakness of the sex-nature.

Within the reach of the Sons of God is eternal life. God is willing that man should have all that can be gotten out of life. When we have placed ourselves in the hands of God, we have a right to expect that if we do our part, God will do his part.

“For thou hast been a stronghold to the poor, a stronghold to the needy in distress, a refuge from the storm, a shade from the heat, when the blast of the terrible ones is as a storm against the wall” (Isa. xxv. 4).

INSPIRATION

By H. E. BUTLER

IN John xvi. 15 Jesus is recorded as saying, "All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare it unto you." The adversary in the human consciousness has worked most diligently for centuries trying to destroy the vitality of the words of Christ, and has succeeded in taking away from the people that which belongs to them and setting it up, as it were, upon a shelf, as something beyond their reach. This is especially true of the foregoing quotation—"All things whatsoever the Father hath are mine."

The Apostle emphatically declared, "Now are we the sons of God," and how can the Christ be more than a son of God? The son is an heir in common with the other sons, and Christ's teachings all the way thru are, that, as he is, so are we.

This thought, "All things whatsoever the Father hath are mine," is a very important one, can we but realize that everything that the Father has, all that he has created, all the physical and spiritual conditions with which we are surrounded and which have brought us into being, are ours to use and to handle as the needs of the occasion may demand—and what is there even in the spirit-world beyond mind?

We may say that the holy life of God which illuminates, animates, and makes the Holy Ones in the heavens bright and shining is greater, but it is not, for even that is mind, and that holy, glorified condition is obtainable only thru mind.

We presume that there is no one question that is puzzling the majority of the people more than how to take of the things of the

Father and become one with him. We answer, it is thru mind, but this is not satisfactory to the majority because the world has not learned to think. A real, genuine, thinking man has learned to take of the things of the Father. We do not consider a man a thinking man who simply reads books, tries to memorize what he finds therein and then tries to put it together to form something out of what he has read. This is simply mental gymnastics, but with the real thinker, while he may get suggestions from books, yet those suggestions are the beginning of thought.

It is because of this fact that we so often have said that what we write in this magazine should be accepted only as suggestions out of which to build your own selfhood, for the selfhood is made by the mind.

Therefore in order to take of the things of the Father, if from the inner consciousness you get a feeling that a certain thought or line of thought is important, centralize your mind upon that thought with an earnest desire to know and with a strong, practical effort to think about it, to find out and to know for yourself all that is contained therein. Thus in place of your mind being centered upon what some other mind has thought out and exprest, your mind will necessarily be centered upon the Universal Mind, upon the fountain of all knowledge; and, being centered upon the fountain of all knowledge, the more you think and the more intensely you centralize your thought to know the great truths of Universal Mind, the more perfectly will that Universal Mind flow in and fill you until your whole being vibrates to the thought you are thinking; to such a mind no knowledge is impossible.

No man can thus desire knowledge and earnestly think, who at the same time has a selfish motive behind it; he must, in order to think, give himself to truth and to the God of truth, and he must unselfishly desire to know the truth for truth's sake, for the Lord Christ well said, "And ye shall know the

truth, and the truth shall make you free." It is a wonderful fact that no man who is shut up within himself can enter the realm of mind, for selfishness obscures all real thought and excludes all inspiration. Unless the mind of man is free, pure, childlike, with the earnestness of a child desiring to know, he cannot enter the realm of mind, but when this condition exists, the mind at once begins to take of the things of the Father.

These things that the mind has a right to and partakes of are mind, the mind of the Father; for that mental state produces the realization that "All things that the Father hath are mine." Every thought that has been suggested by the adversary of souls, even tho clothed in clerical garb, such as, "there are things you have no right to know," must be banished; for it is a great truth that you should lay hold upon, that "All things whatsoever the Father hath are mine." They are yours for the taking, but in order to take them you must be in harmony with divine law.

We know how thoroly the people thruout the world are immersed in chaotic mental conditions and perverse magnetisms; and many are crying out with sorrow, feeling opprest and a great desire to get away; but this will all be changed if you can centralize your mind on the things of God and try to work out the great problems of spiritual truth. For as you think spiritual thought and inspire from the spirit-world, you are also inspiring, drawing in, and infilling yourself with the spirit of God, and surely there is no power on earth or in heaven but the power of God. Therefore you can make your own little center wherever you are, a center of divine light, life, and power.

The Christian Science idea that you must affirm that you have this, that, and all that you need, embodies a truth; for if you sit down and bemoan your conditions and surroundings

you then give yourself, so to speak, into the hands and control of evil influences, and you become weak and impotent, this state of mind enables the adverse conditions to destroy you, whereas, if you centralize your mind upon God and the things of the Spirit and ignore the adverse conditions, you may thus rise above them, and create in and around yourself whatever conditions you most desire.

When the Lord said, "All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare it unto you," he saw clearly and knew full well that neither time nor space affects the conditions of Spirit, that the things of the Father, the Spirit of God, fill all space. As the Apostle said, "Say not in thy heart, Who shall ascend into heaven? (that is, to bring Christ down:) or, Who shall descend into the abyss? (that is, to bring Christ up from the dead.) But what saith it? The word is nigh thee, in thy mouth, and in thy heart." Yes, the Christ-spirit is near you and you have only to reach out in mind to take hold upon it.

This wonderful faculty of mind is so far beyond all comprehension of man that it causes us to lose faith and just as soon as we begin to question and try to prove to ourselves something relative to the wonders of mind, we simply begin to doubt, which causes limitations. But remember there are no limitations except in your capacity and even there there are no limitations, for all life is from God, and are there any limitations in God, the Spirit that formed the world and all worlds? We think not.

Therefore whatever you desire to know you may know by letting go of everything else, and centralizing your thought upon it, your earnest, childlike desire, and at the same time putting the energies to work to think, and every added thought you get try to put it in order, for remember always that you are seeking that which is of use. The more diligent you are in your effort to think and to know, the more fully can you draw

in the knowledge that belongs to the sphere of your desire and thought. But without that effort on your part, your mind will be taken possession of by the psychic forces around you, and you will be made a part of the body of humanity that is now in a perverted state, and in a condition rapidly approaching self-destruction.

This is what you want to be saved from. God's salvation is the lifting of man out of his self-destroying condition and placing him in the currents of immortal life. Do you not remember how constantly the Lord in all his teachings referred to life, to immortality, to an endless life?

The things of this world are the things of death, but the things of the Spirit are immortal, and so far as you can transfer your consciousness, which is your thinking, from this world to the world of spirit, so far have you gained immortality, for immortality comes by a return to the Cause that produced you, which Cause we are told is mind, "By the word of God the worlds were made," and it is that word that "liveth and abideth forever." And so far as you can by the power of the will rise above the thought, desires and habits of the world, and mentally live in the thought of the Spirit, so far you enter into life, and the life of the Father entereth into you, yes, into your body, actually producing changes in the physical structure, changes in the senses, in all that pertains to your physical existence. For your physical existence is only the reflex of your mental state, and as you change the mental state, the physical state is sure to follow.

Therefore whatever you feel the need of, that you may obtain by entering into the mental state governing it; that is to say, whatever you feel the need of, that reach out for into the cause world and think about it. Do not think about your needs and the inability or improbability of your attaining them; these thoughts must be banished from the mind. On the contrary, keep ever active in your mind the thought, "Whatsoever

things the Father hath are mine," and, "My own shall come to me."

There is another point that is quite essential; while it is true that every mental state is governed by an underlying principle and the inspirations are in accordance with these underlying principles, therefore we must bear in mind that hate brings hate and poison, and love brings love and life. These are the two great underlying principles that govern all human life.

It is said that "God is love," and whatever from your inner consciousness, freed from every selfish desire, freed from every opposing desire, you centralize the mind upon and continue to dwell in, that you will draw to you, for "God is love," and the word "God" means "almighty power," and all power in heaven and in earth is responsive to the true, pure, child-like love; not that gross passion that the world calls love, but it is the love that animates the pure child spirit.

Analyze yourself and see what you love. You can do this by sitting down in your own room alone, perhaps at night, and then make real in your consciousness the supposition that you may leave the body, cut loose from this world and from every bondage and go out into the spirit-world. Then answer to yourself the questions clearly and definitely: Where would I rather go? What condition and what quality of associates do I wish to seek? By thus analyzing all that pertains to your choice under such conditions you will discover what is your own real self. It will also show you what your future state will be, whether in the body or out of the body, for you will draw to you and inspire, draw in, any and all qualities that you most desire.

But right here is another point. The Lord had a purpose in saying, "If thine eye be single, thy whole body shall be full of light." When you come to analyze your own mind, you

find therein adverse conditions. One desire is for one thing, and another desire is for something that is quite the opposite, and when you centralize your mind to gather that which you desire, you find that there is something in you that scatters as fast as you gather, for "a house divided against itself cannot stand." Do you find upon analyzing your own mentality and desires that you are divided against yourself? Very few there are who will not find such a condition within them, and this is the reason they cannot obtain the things they desire. Therefore cleanse your mind from this state, rid yourself of it, hunt it out, so that the eye of your mind will be single, and you have one central desire, then you will realize that your whole body will be filled with the light derived from the Cause of your being, from God's spirit.

These are suggestions that can be made very valuable to you if you follow them out with great care and persistence, for these are the very central thoughts that the Lord Christ came to teach you.

HOW IS WISDOM ATTAINED?—WISDOM is born of God. God is Love. When we are no longer nailed to the cross with the heart pierced from which flows the life-blood (which symbolizes the death of all love belonging to the purely animal man), then we shall be able to say with the Christ, "not my will but thine be done." This loving resignation will enable us to say "I do always those things that please him." Christ had the love of his Father in his heart, which gave him the wisdom to deal justly with all men; this love gave him the key to all hearts, so that he "knew all men." Thus must we attain like love, before we may hope to attain like wisdom.—DAVID.

WHAT IS SIN?

By A. MCINNES (London)

It is commonly taught that all are sinners, the hoary-headed man who has spent a lifetime in prayer, love and service, as well as the hardened thief, murderer and adulterer, with this difference, that the former is clothed in Christ's righteousness, which conceals his black sin, so that when God looks upon him, he sees him as clean. In other words, a dirty man conceals his filth under an immaculate garment, and, masquerading as a whited sepulchre, expects to deceive the Almighty. Thus Jesus denounced the whited sepulchres of his time. Hence it would appear reasonable to believe that a godly man is more culpable than a wicked man, for to ordinary wickedness he adds the awful intent to deceive God himself, and claims the Lord Christ as an accessory!

The whole difficulty is caused by prevalent theological definition being very slovenly, for while professing to provide the exact shade of dogma, in many cases even the dogma itself is in direct opposition to the words of Scripture. In both the original Hebrew and Greek Scriptures this becomes more apparent.

Let it be clearly understood that in the Bible there is no word equivalent to our word, SIN. That word which is so translated, was used in secular parlance, as shown in Liddell and Scott's Lexicon, to indicate a false shot made by an archer or slinger, and really means, to miss the mark(verb); failure and fault(nouns); faultily(adverb) etc.; instead of, to sin, sinner, sin, sinfully, etc. From this we learn that the New Testament purposes to convey quite a different meaning from

that which is ordinarily conveyed by the word, SIN. And without making any claim to special knowledge, the writer would like simply, to state the matter as he UNDERSTANDS it; i. e., from the Pisces point of view.

"The mark" which all are called upon to reach, is the "Purpose of God in Creation," which was to make "man in his own image." Those who do not comprehend (lay hold of, detain, or literally button-hole) the Christ remain in darkness and blindly aim in the opposite direction—riches, power, pleasure, etc. From the world's point of view, many of these appear to be successes; but from the divine point of view, they are failures; because such ambitions lie in opposite directions, no one can serve God and mammon. Man is a spiritual being with the accident of a physical body, hence it is God's mark alone which counts when man becomes again incarnate.

On the other hand, it is true that Jesus Christ is the only way to "the mark." It is true that we must be clothed with Christ's righteousness, since our own is but filthy rags. This righteousness, however, is not a cloak, but a real entity that does away with our own. Upon receiving the Christ, all of self must die; for to as many as receive him, to such is given a permit to become children of God. Then it is all of Christ, as Paul says, "He who is in Christ is a new creation," "born not of blood, nor of flesh-will, nor of man-will, but of God;" "The old things have passed away: all things have become new." Surely there is no whited sepulchre in this!

At the same time it is not the teaching of perfection; even perfection is only relative. And did we advance thru countless ages, we should ever have a further view of perfection. God alone is perfection in the absolute. Altho a child may not be as capable as his father, in the future he may reach where his father now is. In any case he remains his father's child.

Paul says, "We KNOW that NOW we are Sons of God, but it

doth not yet appear what we shall be." What would one think of a son who was so humble that he persisted in slipping into his home by the back door, instead of entering by the front door, who sat under the table instead of dining on the table, who kept company with the servants instead of sitting with his father's guests, who approached his father in the grovelling manner of a poor worm, or a miserable sinner? Surely this is a form of mania!

God is Love. Relatively he expects no more of us than we do of our children. We take infants in our arms and young children on our knee. But we treat our elder children differently, yet with no less love. God is not waiting to find fault with you and me. He is rather yearning, in his ineffable love to impart to us some of his wisdom to enable us to attain "the mark."

This is a matter of vast importance when one remembers that, "as a man thinks in his heart, so he is." If we think we are only poor worms, we are; if miserable sinners, we are both; by our own words we are judged and condemned. It is not pride to appreciate our position as Sons of God in the Spirit of Christ. There is true humility in this, that while we **KNOW** we **ARE** Sons of God, we wash each other's feet.

There are these three: 1. Transgression; going across God's purpose. 2. Iniquity, inequality: practise not equal to knowledge. 3. Failure; missing "the mark."

So far as we abide in the Christ, so far as we act from his promptings alone, so shall we attain to "the mark" of our high calling in Christ and enter into the presence of our Father with holy boldness and love. As fighters, let us not beat the air; as runners, let us run to win the crown, by reaching "the mark." May the Lord Christ energize (be the power of) each of us, may the Holy Spirit be the rudder that guides our barque over the waters of this life. Then we shall reach "the mark," we shall come into the full "image and likeness of God."

THE CHERUBIC PILGRIM*

"God's spirit falls on me as dew-drop on a rose,
If I but like a rose, my heart to him unclose.

The soul wherein God dwells—what church can holier be? —
Becomes a walking tent of heavenly majesty.

Lo! in the silent night a child to God is born,
And all is brought again that e'er was lost or lorn.

Could thy soul, O man, become a silent night,
God would be born of thee, and set all things aright.

Ye know God but as Lord, hence Lord his name with ye;
I feel him but as love, hence Love his name with me.

How far from here to heaven? Not very far, my friend;
A single hearty step will all thy journey end.

Tho Christ a thousand times in Bethlehem be born,
If he's not born in thee, thy soul is all forlorn.

Hold, there! Where runnest thou? Know heaven is in thee;
Seekest thou for God elsewhere, his face thou'lt never see.

In all eternity no tone can be so sweet
As where man's heart with God in unison doth beat.

What e'er thou lovest, man, that, too, become thou must;
God, if thou lovest God, dust, if thou lovest dust.

Ah, would the heart but be a manger for the birth,
God would once more become a child of earth.

Immeasurable is the highest; who but knows it?
And yet a human heart can perfectly enclose it."

*Translated from a German book written more than two hundred years ago.

REGENERATION

By G. G.

O Heaven! of the higher Soul
On Faith's fair mount, where rarer tones
In more ethereal consciousness
Are borne beyond the colorings
That shade the break of sensuous light!
How clear the mind, how poised the will,
How far the reach of deeper breath,
How strong the heart beats purified
From Passion's mixt uncertainty,
When life regenerated springs
Upon the steed of power, to press
Above the higher copied cross,
Where Wisdom's wider pathways lead
Our journey 'neath a sky of peace!

"It is more blessed to give than to receive."

One who gives and gives freely is like a stream of clear running water.

One who retains all he has, becomes like a pool of stagnant water.

But if one does not give wisely, one may become as a raging torrent. Therefore it is well to learn to give wisely as well as freely.—ARITA.

How often a truth is brought home to us thru the most unexpected sources, for God is no respecter of persons, and reveals himself to us in the high, and in the low, in the great and in the small, for he is the LIFE in the atom, and in the star.—RUTH

CORRESPONDENCE

453 Channing Ave.

Palo Alto, Calif.

March 28, 1910.

The Esoteric Fraternity,

Dear Sirs: I enclose "A Dream" which you may, or may not, care to publish. It meant much more to me than I can explain on paper.

I was spiritually lazy and physically ill—homesick in a strange land. I KNEW full well that I MUST brace up and get the benefit of all these wonderful things which were everywhere around me. For years I had longed to be just where I was, and now that I was here, nothing seemed right. It was as if a great black cloud enveloped me so that I could not smile or move freely as of yore. I was determined to conquer, and yet, so inert that I seemed partly dead—dead to interest in life. It was as if I was—and yet I was not.

Yours sincerely,
Myrtis Hodges.

THE DREAM WHICH BROUGHT MY REAL-SELF BACK

THE sun was shining. The grass and flowers grew in profusion among the old ruins where I wandered, dreaming of the graceful forms which long years ago stood where I now stood. All these wonderful carvings still gave tribute to a mighty people; a people filled with the love of beauty.

I was suddenly arrested by a voice of terror, "My God, do not move!"

Without looking up, I was CONSCIOUS of a sinuous, menacing shape on the BROKEN WALL above me, and in that instant the truth flashed thru my whole being: "I am Love, I am surrounded and protected by Love. Nothing EVIL CAN come near me." I DEMANDED, "God, protect me!"

The something slowly glided thru the space and coiled itself about my neck and shoulders. Again I asserted my mastery. With a thrilling power I exclaimed: "I AM Love, I AM Truth—Nothing CAN harm me! Love is with me, about me, I reflect nothing but Love. I AM PROTECTED! THIS is loving me!"

The heavy coils loosened and across my ear, the python rubbed its head! Its red tongue in caressing movement went back and forth, back and forth in rhythmic swing, and I declared again, "It is Love!"

Fearlessly, gently, I stretched forth my hand, and taking hold of that glistening coil, I slowly unwound its heavy body from about me. Shining eyes of Love confronted me, dumb devotion recognized its master. The REAL BEING was conqueror.

"You cannot harm ANY one henceforth for ever more!" I released it and it was no more.

I was numb from the superhuman effort to master human fear, but THRILLING with the ABSOLUTE KNOWLEDGE that God gave man dominion over all the earth and the beasts thereof.

I had claimed my birthright.—Myrtis Hodges.

Toledo, Ohio, Mar 27, 1910.

Dear Sir and Brother: In the March number of the "Bible Review" you speak of your vision of the angel.

Some years ago I had a vision, and it may be of some corroborative value to you:

I was sitting thinking very earnestly of the Esoteric truths

and desiring light, and was conscious in every way, when suddenly I saw the earth as a sphere with patches of clouds about it here and there, one of the banks of clouds parted and in the clear space appeared an angel and he held a two-edged sword in his right hand, he held it over the earth. I saw it for an instant, then it disappeared. I pondered the vision and desired its meaning earnestly, what I got was, "Peace shall be, (or is) taken away from the earth." It seems to be much of the nature of your vision. At least it does look as tho peace was taken away from the earth as far as the nations are concerned.

Fraternally,

L. B. Goodyear, M. D.

BOOK REVIEWS

THE FUNDAMENTALS: A Testimony to the Truth. Compliments of two Christian Laymen. 126 pp. Paper. Testimony Pub. Co., 808 La Salle Ave., Chicago. Issued postpaid and gratis, as explained in the Foreword as follows: "This book is the first of a series which will be published and sent to every pastor, evangelist, missionary, theological professor, theological student, Sunday School superintendent, Y. M. C. A., and Y. W. C. A. secretary, in the English speaking world, Two intelligent, consecrated Christian laymen bear the expense." Chapter I. argues the Virgin Birth of Christ; Chapter II., The Deity of Christ; III., The Purposes of the Incarnation; all of which are treated from theological conception; but these and four other chapters, should be interesting to many—to know how others view and work. Sixteen pages of this book are given to a summary of the extraordinary results of faith and prayer exemplified in the life of Robert Muller, an English philanthropist.

SCIENCE AND KEY OF LIFE: PLANETARY INFLUENCE: Vol. VI., by Alvidas. 252 pp. Cloth. Price not given. Astro Publishing Co., Detroit, Mich. A theoretical treatise on Astrology as related to Mythology, Numbers, Colors, and Aura; with some practical instructions in "Directing," and the use of the "Polariscope."

EDITORIAL

NOTICE.

THE BRITISH ESOTERIC SOCIETY meetings are held at the BATTERSEA PUBLIC LIBRARY, LAVENDER HILL, London, S. W., every Wednesday at 8 p. m. (except the first Wednesday in every month). Visitors are heartily welcomed.

When it is noon at Washington, (sun-time), it is the following time at the places named :

Bombay, India,	10.00 p. m.	Mobile, Ala.,	11.16 a. m.
London, England,	5.08 p. m.	Memphis, Tenn.,	11.08 a. m.
Liverpool, England,	5.04 p. m.	St. Louis, Mo.,	11.07 a. m.
Glasgow, Scotland,	4.51 p. m.	Vicksburg, Miss.,	11.05 a. m.
Bangor, Maine,	12.33 p. m.	Little Rock, Ark.,	10.59 a. m.
Boston, Mass.,	12.26 p. m.	Minneapolis, Minn.,	10.55 a. m.
Concord, N. H.,	12.22 p. m.	Des Moines, Iowa,	10.53 a. m.
Montpelier, Vt.,	12.18 p. m.	Topeka, Kan.,	10.45 a. m.
New Haven, Conn.,	12.17 p. m.	Omaha, Neb.,	10.44 a. m.
New York, N. Y.,	12.12 p. m.	Austin, Texas,	10.39 a. m.
Philadelphia, Pa.,	12.07 p. m.	Cheyenne, Wyo.,	10.09 a. m.
Richmond, Va.,	11.58 a. m.	Denver, Colo.,	10.08 a. m.
Wilmington, N. C.,	11.56 a. m.	Santa Fe, N. M.,	10.04 a. m.
Wheeling, W. Va.,	11.46 a. m.	Salt Lake, Utah,	9.41 a. m.
Columbia, S. C.,	11.44 a. m.	Helena, Mont.,	9.40 a. m.
Columbus, Ohio,	11.36 a. m.	Prescott, Ariz.,	9.38 a. m.
Atlanta, Ga.,	11.31 a. m.	Carson City, Nev.,	9.10 a. m.
Louisville Ky.,	11.25 a. m.	Seattle, Wash.,	8.58 a. m.
Indianapolis, Ind.,	11.23 a. m.	Portland, Ore.,	8.57 a. m.
Chicago, Ill.,	11.17 a. m.	San Francisco, Cal.,	8.57 a. m.
Pretoria, S. Africa	7.04 p. m.	Brisbane, Australia,	3.20 a. m.
Cape Town, S. Af.	6.22 p. m.	Lorenzo Marquez,	7.18 p. m.

Time of Cusp Transits.
Washington, D. C., June, 1910.

Body	Enters	On		
		day	h.	m.
☾	♈	2	4	28 a. m.
"	♉	4	6	8 a. m.
"	♊	6	6	31 a. m.
"	♋	8	7	7 a. m.
"	♌	10	9	43 a. m.
"	♍	12	3	44 p. m.
"	♎	15	1	33 a. m.
"	♏	17	1	59 p. m.
"	♐	20	2	48 a. m.
"	♑	22	2	5 p. m.
"	♒	24	11	6 p. m.
"	♓	27	5	50 a. m.
"	♈	29	10	35 a. m.

☼	♋	22	2	41 a. m.
♀	♍	9	7	58 a. m.
"	♎	28	5	29 a. m.
♂	♋	4	1	41 a. m.
"	♌	14	4	58 a. m.
"	♍	22	5	44 p. m.
"	♎	29	3	53 p. m.

On June 1, ☿, ♃, ♅ and ♄ are situated as follows :

☿	♎	11°	43'	24"
♃	♈	14	21	46
♅	♎	27	51	22
♄	♋	22	49	37

BIBLE REVIEW

Vol. VIII.

JUNE, 1910

No. 9

THE EVOLUTION OF REVELATION

By HENRY PROCTOR, M. R. A. S., F. R. S. L.

THE doctrine of evolution has had a unifying effect upon all knowledge. When properly understood it does not conflict in any way with the Bible, but is the best explanation of the method of creation. Instead of abolishing a Creative Hand, Evolution demands it, for behind the cooperating forces of nature, it is self-evident that there is a cause, which is, as Weissman says, "inconceivable in its nature," but of which we can say one thing with certainty, "that it must be theological."

Indeed we find that Theology itself is a part of the grand scheme of Evolution, and that it must be included in it with every other branch of scientific knowledge.

For Evolution, as Professor Drummond says, is revolutionizing the world of nature and of thought, and, within living memory, has opened up avenues into the past and vistas into the future such as science has never witnessed before. The great work of the doctrine of evolution then, is to unite all the various branches of Science into one homogeneous whole. For it demonstrates that all things evolve after the same road and manner. The worlds in the infinite abyss of space are in all respects similar to the cells in the vegetable and in the animal tissues.

Even man himself is a universe, and millions on millions

dwell in the rivers of his blood. Our bodies are composed of thousands of little worlds and centers of individual life, of bacteria, and microbes; being built up and preserved by the work of thousands of lives as far removed in the scale of nature from our real selves as the firefly, from the sun. As Drummond says again: "There is but one law in the Universe; natural laws and spiritual laws are the same laws." "Creation by evolution therefore is a universal law, equally applicable to the cell as to the planet, and to the man as to the microbe." Science for centuries has devoted itself to the cataloging of facts and to the discovering of laws.

Each worker toiled in his own little place—the geologist in the quarry, the botanist in his garden, the biologist in his observatory, the historian in his library, the archeologist in his museum. Suddenly these workers looked up; they spoke to one another; they had each discovered a law; they whispered its name. It was Evolution. Henceforth their works were one, the world was one, and Mind that discovered the oneness was one. Such being the universal nature of evolution, it must include Man, and all that concerns him. Human History must be as much a part of it as natural history. The social and religious forces must no more be left outside than the forces of gravitation or of life itself.

Revelation itself is thus seen to be a matter of evolution: a gradual unfolding of the purpose of God in the Creation. Revelation must of necessity be brought about by means of evolution. So we find that God's chosen people had 1500 years of progressive truth, and just the same as in the natural world, there is the survival of the fittest, so it is that only the essential parts of revelation survive, while the scaffolding perishes. So we find at the beginning such laws and such revelation given to man as were suitable to the infancy of the world. The non-recognition of this fact to-day is the cause of more confusion in men's minds than any other. Because of the hardness of

their hearts God gave them "statutes which were not good," and so it need not surprise us if we find many things enjoined upon Israel in the Old Testament which were clean contrary to the Laws of Christian Teaching.

This is proved by the Law of the Christ in the so-called "Sermon on the Mount." For, quoting the Mosaic law, Christ says: "Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: but I say unto you, Resist not him that is evil: but whosoever smiteth thee upon the right cheek, turn to him the other also." And even of the New Testament there has been a gradual unfolding of its meaning, as men are able to bear it, so that to-day it is more fully understood and more widely practiced than ever before in the history of the world.

And spiritual revelation keeps pace with advances in scientific knowledge, for if there is but one law thruout the universe, but one Creator, one source and fountain of knowledge, then real scientific knowledge becomes one with spiritual knowledge, and it then becomes necessary to interpret the Bible by means of the Science of to-day. Of course we cannot expect to find the writers of Scripture, so far as they touched science, expressing anything beyond the scientific knowledge of their own time, for that would not only be a psychological impossibility, but the greatest hindrance would be caused to their readers in their apprehension of the spiritual truth contained in their writings. Thus the delivery of the Scriptures proceeded *pari-passu* with their knowledge of God. They were fed with milk and not with meat, because they were not able to bear it. We should therefore expect much defective knowledge in the earlier revelation, not only from a scientific, but also from a religious standpoint.

From these considerations we gather that the doctrine of Evolution illuminates the Bible, and makes it clear that it is just the kind of revelation which we ought, in the very nature of things, to expect.

IN THE REGENERATION

BY I. L. HARPSTER

"Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit."—John xii. 24.

WHAT analogy is to be drawn from this Scripture? Evidently it cannot mean the death of the physical body, for if the body dies the soul of man departs. The ego with its soul-body then becomes like unto the grain of corn here referred to; it then abideth alone—so fruit cannot come from a dead body, no more than can fruit come from a dead tree; yet in the following verse the Master says: "He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal."

This statement seems paradoxical. It is Christ's peculiar way of teaching the masses, for he taught the multitudes by parables. He said to his apostles, "Unto you it is given to know the mysteries of the kingdom of God; but to others in parables" (Luke viii. 10). The misconception and misconstruction of the Master's sayings upon the part of the Christian world in the past, arises from the order of life governing the race since Christ's time down to the present age. They have believed and many do yet, that when they die—give up the physical body—they enter into rest and eternal happiness. But is such a belief consistent with the Master's message, viz., "I am come that they might have life, and that they might have it more abundantly"? (John x. 10.)

The one great difficulty in the way of the Christian world's understanding this mystery is, they have concluded this Scripture to have been fully operative at the time of the apostles,



and that it has been in full force down to the present age and order of things, when evidently such was not the purpose; here is where all the confusion arises. Let us see: While Jesus taught the apostles the mysteries of the kingdom of God, yet they were not permitted to establish this desired kingdom in their time. They were very anxious to know concerning this, and so they questioned the Master after his resurrection whether he purposed to establish the kingdom of Israel then. Jesus informed them, "It is not for you to know the times or the seasons which the Father hath put in his own power" (Acts i. 7). This shows that the time was not then—not in their present incarnation.

At another time Peter questioned the Master, saying, "Behold we have forsaken all and followed thee, What shall we have therefore? And Jesus said unto them, Verily, I say unto you, That ye which have followed me, in the REGENERATION when the son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." (Matthew xix. 28; also Mark x. 29, 30; and Luke xviii. 29,30.) The Master here promised his apostles that in the REGENERATION—a time down the centuries—they should receive their final reward.

To get an understanding of Christ's teachings, we must receive them in the spirit in which they were intended. The first purpose of Christ's mission was to develop a race of people possessing superior mental and spiritual powers gained thru earthly experiences while in bodies of flesh, and this developing was to continue until such time that the race should acquire experience sufficient to enable it to take control of the forces of nature—yes the life of their own beings—as using and not abusing their forces, that the spirit of Christ should purify their minds and consciences, instilling into their very beings the knowledge of truth and righteousness, with the desire to do right because it is right.

As certain chemical combinations of soil, suitable environments and proper cultivation are essential and highly necessary for the growth and perfection of rare species of plant-life, so has the past Christian age been for soul development. No age since the time of Adam has been so important, as the Christian age, in man's evolution toward perfection—the ultimate object of man's creation as purposed by the Elohim from the beginning.

But so far man has not evolved a perfect being. He is yet as the grain of wheat or corn. There is then in man that which is analogous to a grain of corn. It is that which is eternal—immortal. It is the ego within the soul. It is the life of the soul, as the vital spark in the corn is to the grain of corn. The soul "abideth alone" except the body die. However, this death referred to is not a dissolution of the elements composing the body, but it is of a different nature.

There is a "desire body" in man which governs the physical, and it is this "desire body" that leads man into all excesses, causing him to violate the laws of his being, thereby weakening his vital forces, and bringing upon himself disease, suffering, and finally death. It is this "desire body" that must die—be held in abeyance by the WILL—before the soul and all that it implies can properly function in the body; for as long as this "desire body" rules, the soul cannot cross this stream of fruitfulness, or appropriate its substance, or raise it to a higher order of life and vitality thru the fires of Spirit. When the Divine in man is permitted to do its perfect work, then the entire man is quickened into life.

It is only when the "desire body" is controlled by the will, that the soul of man (answering to the grain of corn) can "bring forth much fruit," that is, the entire body is quickened into life and brought into divine order. And here the Master's words are most applicable, "But whosoever shall drink of the water that I shall give him shall never thirst; but the water

that I shall give him shall be in him a well of water springing up into everlasting life" (John iv. 14).

The "regeneration" is that order of life which leads from the old order of existence to that of "life eternal." This order of life, too, marks the second and perfect age Jesus the Christ promised his people they should enjoy—the age Paul longingly looked forward to—the time when "that which is perfect is come," when "death" should be abolished, and when man in his risen and purified state, should take the dominion and rule the earth in love, truth, and righteousness.

PRAYER'S HOME

By Lura Brower

"Make of thy soul the home of prayer,
Then nought save good will enter there
And from each window thou canst see
Fair vistas of eternity.

The ever surging sea of life,
Which tho oft with fierce storms rife,
Holds deep within its mighty heart
A place where tempests have no part.

And rising from life's valley-land
With sunlit peaks great mountains stand,
Daily inspiring thee to climb
With eyes fixed on their heights sublime."

THE SPIRIT OF GOD

By P. J. WILKINS (London)

EVERY one knows that it is the spirit in which anything is done that counts. The good that we would do to others may be rejected. The good that Jesus of Nazareth tried to do was rejected by those in authority. The loving messages from God that the old Hebrew prophets brought to the Israelites and to their kings from time to time were generally rejected. Even so the Message of Life that those who are living the regenerate life may bring to the world is bound to be rejected by many. When this happens it is unwise for us to wish to continue our ministrations to those who will not listen. Yet it is not good for us to allow our faith to be shaken, for the spirit of willing service that we love is a part of the Spirit of God, of his Son Jesus Christ, and it is the only possession that is of any real value to humanity. It is "the pearl of great price." They who possess it may make mistakes (errors of judgment), may and do suffer the reproach of those around them, and experience the malignant efforts of those whose hearts are turned away from God. Yet the spirit that animates the life of the former, is the spirit of the true Christian, and they know for themselves that they please God and do his will. After having lived the regenerate life, they know its inestimable value by experience and that it is the only true life to live.

It is easy to understand how hard it is for any one to keep in touch with the Spirit of God, when one considers that all the world are thinking of themselves, or it may be, which is practically the same thing, of their own particular friends and relatives, or circumstances of life.

It is very hard, as many have learned, to live the regenerate life, surrounded as they are by the lusts of men and women, and subject as they are to the efforts of dark and depraved souls who have "passed out of the body," and who seek to rob them of their life. God loves you very dearly, yet in accordance with his purpose to make you "in his own image and give you the dominion," he would have you strong. It is necessary therefore for you to strive and learn to command the forces of your own body and to overcome the evils that surround you by the power of his OWN name. That name, as you know, is YAHVEH, and means "I will be what I will to be." It is invincible in its operation, but it can only be used by those who love the Spirit of God, and the work of his Son, Jesus.

Yet you may know that God's purpose WILL BE FULFILLED, his Spirit will hold sway and nothing on earth can stop it.

While the writer of the preceding article was sitting by the sea one morning during the Easter Holidays, he heard the firing of the guns of the English fleet at Spithead. The outward senses or external consciousness would be likely to pass this circumstance by without comment; of the thousands who heard the booming of these big guns, scarcely any, probably, would form any definite thought or feeling concerning the matter.

Yet these cannon are instruments of destruction to life and property. They are not designed to amuse grown men and women, or to find employment for the sailors who man the ships, but to enable any nation that owns them to attack or to defend itself from its neighbors.

The nation has no confidence in a neighboring nation and expresses plainly the fact that the real feelings and the faith of the world are not centered upon God, otherwise it would love his

spirit of peace and harmony, and do away with these barbarous methods. It expresses the fact too, that each individual and the world generally, relies solely upon the strength of his own mind or right arm to get him what he wants, or to assist in organizing, by some means or other, these perfect conditions of orderly enjoyment that may and should be obtained here.

While men and women as a whole, do thus betray their slavery to sin and selfishness, the hardness of their hearts, and their lack of faith in God's Spirit and in the teachings of his Son Jesus, they must continue to suffer the penalties of their wrong-doing. We have mentioned one form in which they betray their real natures and the results are "the horrors of war." There are countless ways in which they reveal their real natures and the general results are sorrow, sickness and anxiety, the present disgraceful condition of the world to-day, in every sphere of life from the highest to the lowest.

When man devotes himself to God and lives the regenerate life so that God's Spirit dwells with him, he can no longer countenance these evils, and the presence of the Spirit of God in a number of these, together with the power of the Lord's angels, will scourge these relics of the old order from the earth, and those who cling to them, because their continued existence will be impossible in the new order.

"In the twilight of life when the angels
Ring for us their heavenly chime,
The true heart will mount on the pinions
Of a symphony more sublime,
And the reason that music is grander
Than the bell which the angels toll,
'Tis the voice of God thus proclaiming
His temple within the soul."

—Edward P. Sheldon.

THE "STUFF TO TRY THE SOUL ON"

BY LEO LIBRA

WHILE we are going thru trials of any kind, they seem very real to us, and a part of ourselves, some of them even as ourselves; but if we could abstract ourselves from our losses and our crosses and look upon them as Browning says, as merely "stuff to try the soul on," how differently they would shape themselves to us.

If we could stand aloof and look at our trials as we would at a play or a farce, then we should be able to learn their real meaning, and our judgment and decisions often would be reversed, and our whole destiny changed. It is because we get into "stuff" or things, so strongly that we cannot see for the things themselves, that our judgment is necessarily faulty or biased. But the more we view our circumstances as an onlooker, or as if they belonged to another, to that degree are we able to free our soul from this "stuff."

It is a usual thing for mechanics to put engines, boilers, machines, *et cetera*, under a more than normal pressure, to test their degree of strength, and to see if there is any weak place in them that they may strengthen it. So the One who made the soul often gives it a test, by putting it under more than normal pressure, to see where the weak points are; then if the soul can take the same attitude that Paul took, he will gladly welcome "tribulation and suffering," not that there is any virtue in these things themselves, but because this "stuff" affords him an opportunity to "try his soul," that he may learn his weak points.

If one is learning mathematics, he may become so engrossed

in solving a problem as to lose consciousness of his surroundings. Yet if he analyzes his mind carefully, he will find that there was an inner consciousness that was always distinct from that problem. If it was a problem relating to the business world, he recognized that he was not the one involved in that problem, that it was only "stuff" to exercise his reasoning faculties on. If some one should offer to show him how to work it, or do it for him, he would reply, "No, I want to do it myself so that I shall have the practise."

Those who have worked for days over a problem trying to solve it, and at last have reached the result, know what a powerful mental stimulus they received. What a satisfaction they experienced! They felt that they had gained something that they could not lose. Altho they may forget how to work that particular problem, the mind has had a drill in reasoning that it cannot lose, which they would not have had if some one had pointed out the solution to them.

As mathematics is "stuff" to try the reasoning faculties on, so are the different problems of life "stuff to try the soul on." If one could take up the book of life as one would take up an Arithmetic, not as a part of the book, but as something external to one's self, something hard and knotty that one's soul must solve, realizing that it has as much reality to spirit as the problems in arithmetic have to the reasoning faculties, "stuff to try the soul on," then for every correct solution, one would receive a stimulus as much greater in proportion as the soul powers are greater than the reasoning powers.

One on passing thru soul difficulties would find them half solved if he could meet them thus: Here is a difficult problem presenting itself to me for solution. It is presenting itself to me in such a way as if the correct answer were the only thing that I should strive for, but I know that is only a deception of the adversary to keep me from concentrating my mind on the solution; for I know the result will take care of itself if

the solution is correct. Then I hear another strong suggestion: Get some one to show you, and to help you over all the difficult points, or, better still, get some one to do it for you. This I also know is from the adversary, because whoever does the work gets the mental discipline, or the soul discipline as the case may be.

Certain branches of mathematics develop particular sets of reasoning faculties. It is claimed that there is no study that will develop the mind so that it can hold all the threads of an argument and arrive at a logical conclusion as the study of Geometry. There are also studies on the soul-side of life which, if diligently pursued, will develop certain traits with the same exactness and precision as the study of Geometry. Paul, knowing this law, has arrived at this conclusion without any limitations, with the same degree of exactness as one would arrive at a solution in Geometry, viz.; "We rejoice in our tribulation, knowing that tribulation worketh patience; and patience, probation, and probation, hope, and hope maketh not ashamed."

A great mystic gave the world a set of rules which will cover every conceivable problem that life can possibly present to the soul. This set of rules can be found in the fifth and sixth chapters of Matthew.

"Do thine allotted task.

Work is more excellent than idleness;

The body's life proceeds not, lacking work.

There is a task of holiness to do

Unlike world-binding toil, which bindeth not

The faithful soul; such earthly duty do

Free from desire, and thou shalt well perform

Thy heavenly purpose."

—EDWIN ARNOLD

DESIRE AND FAITH

By L. D. N.

DESIRE is prayer, and the only true and real prayer; so that all men pray whether aware of this truth or not. It is simply a question of the prayer being wise or foolish; since all earnest prayer is, in a sense, and in a very practical sense, answered. As a man sows so shall he reap, is an inevitable law, and every desire focalized in thought is a seed sown.

As desire is prayer, so faith is the expression or exercise of confidence and trust. Hence, an earnest desire focalized in thought with confidence and trust, that is, in full assurance of its realization in experience, is the prayer of faith. And, "according to your faith be it done unto you," is the divine provision. "Therefore," said Jesus, "what things soever ye desire and ask for, when ye pray, believe that ye receive them and ye shall have them." The true basis for this confidence and trust or assurance of FAITH, is the recognition of the supreme fact that every normal and legitimate desire or demand of our lives is infinitely provided for in the Divine Economy, and will be fully met under the proper conditions. The law of demand and supply is as universal as the law of gravitation, but like all laws, operates under and thru established conditions. "In God we live, move and have our being." The spirit, which is the inmost or essence of our being, is the focalization of God in us, therefore potential with his omnific energy and wisdom, to be evoked and called forth by the inward concentration of desire and confidence—the prayer of faith.

"The prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him." The power is of God, who "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us," but the desire and faith or personal cooperation are with us.

It is just as essential that we should put forth this prayer of faith for healing, or for spiritual illumination, to secure the result, as it is that we should put forth the proper effort to secure food for the demands of nutrition or for the supply of any other necessity. If any lack wisdom, let them ask of God, who giveth to all men liberally and upbraideth not, and it shall be given them. "But let them ask in faith, nothing doubting; for he that doubteth is like a surge of the sea, driven by the wind and waves."

OF late my mind has been filled with thoughts in regard to the closing of the age; and I have wondered if we can form the slightest idea of what this means to all. Surely if we have but a temporary and partial realization of its import, it will sober and fill us with awe, because of its immensity of scope and effect. When the angel proclaims, "There shall be time no longer," the die will have been cast, and the opportunity for doing good or evil will have past, and the result of countless acts done in innumerable incarnations will decide the fate of each soul, as it stands before the judgment-seat of God Almighty. Some will receive the crown of life, others will go to their long sleep until another age has rolled around.—RUTH.

WHAT WOULD BE YOUR ATTITUDE?

By EZRA

SUPPOSE that your natural father came to you and said: "Son, go work in my vineyard," what would be your attitude?

Would you go to work cringingly, fearfully, anxiously looking for the father's guidance or approval, and expecting him, at every moment, to tell you what to do, or to help you to do things that you knew that you were able to do yourself, or to show you how to do things that you felt you could plan and do yourself, thus placing yourself in the position of asking him to take the burden of the responsibility for the success or failure of the work that is to be accomplished?

No, you would go to work like a man, knowing that you had your father's interest at heart, and that what was his interest was equally your interest. Therefore, what you did would be well done, and your father would approve of it, because it would be well done, and in accordance with his wishes. With the idea that it was your vineyard, and what was to your father's interest to do, also became your interest to do, you would plan the most economical and convenient way to do everything, and carry out your plans just as if they were all your own, always willing, however, to submit your plans to your father at their inception, and to consult him in all matters wherein there was any room for doubt, or need of explanation or advice. If there was any need of planning for something that you had not anticipated, or that was too far into the future for you to see immediately, you would always be ready, in such cases, to acquiesce to the wisdom of your father's decisions, recognizing that he, having knowledge born

of long experience, would therefore be able to direct you perfectly, at all times and under all circumstances, as to what you should, or should not do.

And then, having seen into the wisdom of his words of direction and encouragement, you would go back to the work with a light, free heart, and a more buoyant, stronger determination than ever to make every effort count for success.

And when your father came out to see the results of your labors, you would not hide from him, for you would not, or could not have anything to hide. Neither would you demean yourself for having done the actual work, while, in your own opinion, you were really worthy of something better; nor would you feel unduly elated for having accomplished a great deal more than you at first believed that you were able to accomplish; neither would you feel because you had worked and your father had not, that you had been unjustly dealt with, or that you deserved more credit for your accomplishment than he was willing to give you.

Neither would you fear that, not having done any of the work himself, he could not possibly appreciate the difficulties that you had to overcome, or under which you labored and accomplished the work, great or small, that you did accomplish; neither would you fall on your knees and pray to him that he judge not too harshly, or that he forgive you for not having done more than you actually did, or for having done what you did do in a slovenly or improvident manner.

So does our heavenly Father deal with us, and expects of us only an upright, sincere heart in the accomplishing of this, his work—the great work of Regeneration.

THE TABERNACLE OF SHILOH

By Eli

THE children of Israel in their wanderings in the desert were, from the beginning, discontented, and murmured frequently against God, which they still continue to do even up to the present time; for man's soul nature while in generation, is still in the desert, and the higher spiritual nature cannot be cultivated.

For this reason he is dominated by the senses, and his will is unable to change his desire toward God, consequently he is left, for another age, in outer spiritual darkness, where there is weeping and gnashing of teeth; but he is never forsaken, for God watches over the soul until all is finished.

In the past, God's holy name could have only a temporary dwelling-place on earth, because man would adore and do homage to the serpent-god or his own passions, and honored God with his lips only. For this reason, the Tabernacle of Moses' time could be only a visible symbol of God's holy presence.

Later we find it replaced in Solomon's Temple, this, as the forerunner—as are also the Churches of to-day—could be no more than an external meeting-place between God and man. In the Tabernacle was placed the ark of the testimony; but the meaning of the creative laws was concealed from their consciousness, for man could never know what he could attain so long as the lower self had full sway.

Notwithstanding the depravity of the Israelites, God sent to them, at different times, men of understanding, to induce them to abstain from their uncleanness, that they die not,

"when they defile my Tabernacle" (Lev. xv. 31), which we find means the HUMAN BODY, that was intended as an external habitation of that Holy Name.

In the following verse we find, "This is the law concerning the man that hath an issue, and of him whose seed goeth from him and he is defiled therewith," this proves, beyond a doubt, that in the carnal union, and in the weakness of sex, there is death, not only of the body, but of all spiritual consciousness.

Past experience teaches us that the lower sensual nature is the open gateway to admit all evil, sickness, and decay, and that the seed, if retained, must, and will feed man's higher spiritual nature, and bring a greater amount of activity, and thus we obtain an understanding of real life. We find, for ourselves, that carnal affection is not the way to real happiness, but tends only to deprave the soul nature and to mislead us.

If our Tabernacle is to become greater than that of the former age, we must regulate our habits of life, and cleanse ourselves from all impurities. This means not only an external purification, but also an interior one. In Exodus xl. 12, we read that Aaron and his sons were commanded to wash and put on holy garments before they could minister unto YAHVEH in the priestly office. But this was an exterior washing of the flesh only; not so with us; we are commanded to purify the entire man, for the Spirit of God cannot enter into a union with the soul, when the body is unclean and subject to decay.

If our body is to become the Tabernacle of the Living God, then it follows that these higher divine laws require us to do our duty to our whole being, and not to the soul alone, for the body is the soul's dwelling-place. And if the seed produced in the body is squandered to gratify sexual appetites, then are God's laws violated by the soul as well as by the body.

If we do not seize the opportunity in time, but allow our

selves to grow old, to a time when we have ceased to generate life, then we cannot attain to all the blessings of God in this age. It is man's sensual nature (the same adversary that beguiled Eve) which causes him to believe that he can favor the senses freely, and that his soul, if it plead for mercy in its last hour on earth, can enter into union with God after death.

We do not say that this pleading of the soul, in its last hour on earth, does not reach our merciful Father, but that he cannot act contrary to his own creative laws. As the soul can no longer inhabit a decayed dwelling, so must it leave, and return again to a new dwelling on earth; then God may answer its dying prayer.

We frequently hear those who are devoting their time to worshipping the personality of Jesus, say, "We are made clean and are washed in the blood of Jesus, he died for us." This is another false belief, for we know that mere belief does not purify any person. But, if we desire to amend our ways, and to seek the Spirit of God, and allow it to act thru us, it will be accomplished. This cannot be done by our own power, and for this reason must God and man act in conjunction.

It has been said, in the Esoteric teachings, that the natural body, controlled by the mind of God, becomes the Lamb of God, if man can be submissive to the Spirit. Consequently, we find that if we are washed in the blood of the Lamb, then we are purified by the Spirit in the vital fluid. Hence, we know that if a man or woman claims this higher purification, while living in generation, he or she does not speak the truth.

We find, in the different chapters of the Scriptures, that the sex-function is often spoken of as "a well of living waters." Isaiah (viii.6) speaks of it as "the well of Shiloh" (which signifies the outlet of water). And if this water can be drawn up into the body and brain, then this well springs up into eternal life, and thus washes and cleanses the interior of the flesh. This process kindles a burning heat in the body, and

drives out the impurities, thus man becomes an altar of a living sacrifice. He finds himself a continual burnt-offering that the Spirit of God may burn out the impurities in the body, in order to make it a most holy Tabernacle.

COSMIC CONSCIOUSNESS

By Belle Bearden Barry

Forth from the silence evolved cosmic power
That mothered the making of creation's hour,
While darkness existing in chaotic gloom
Quickly burst forth into roseate bloom.

Bloom of the starlight, blue sky, and fresh air,
Birth of dawn golden and light everywhere;
Morning and evening and sunset's pink glow
Heirs of this wonderful universe flow!

Flow permeating all ether and earth—
All mineral, vegetable, and animal birth,
Whose greatest exponent is limitless Mind
Into and from which Infinities wind.

Of grandeur and beauty Divinity thought,
Evolving from chaos by Time to be caught;
As consciousness blends with humanity's kind
Endowing each soul with subconscious mind.

Soul-mind, the climax of Creative Thought,
Fashioned by wisdom Infinity wrought,
Living and loving and longing for peace
Until soul by Creator is given release!

GOD'S GREAT THOUGHT WITH REGARD TO MAN

By J. Logan Thompson [London]

CREATION was made for man, and man was made for God. Therefore was he made in the image and likeness of his maker, and dominion given him. But alas! by an act of self-will, instigated by the adversary, he fell out of God into himself, out of dominion into subjection, thereby losing all—image, likeness, and dominion.

To God be the glory! This image, likeness, with dominion which was lost in Adam, is to be found again in Christ.

The eternal purpose which God purposed in Christ was this: To restore to man his image and likeness and the dominion which had been lost. Consequently all nature moves toward this end. "The whole creation groaneth for the manifestation of the Sons of God." All his WORDS in the Bible, all his WAYS in Providence, all his WORKS in nature point in this direction. The coming of the Son of God, his being made flesh and dwelling amongst us, his being made SIN and cast out from us, the revealing of sin by Moses, and its removal by the anointed, Jesus, the fear of Sinai, and the love of Calvary—all were but means to this grand end—the **PERFECTING OF THE SAINTS IN LOVE!**

All service, all suffering, all sacrificing, are in order, that man may be redeemed to the image, and likeness, and dominion of his God.

To this end does the Spirit, thru the Word, make us partakers of the Divine Nature; putting his love in the heart, his light in the mind, and his might in the body. Thus making us strong, to serve, wise, to suffer, and loving, to sacrifice;

the final issue of this Divine activity resulting in the DOMINION, GLORY, and SALVATION of man!

The only preparation for future dominion is present service; "The servant faithful over a FEW things is fitted to rule over many things." The only preparation for future glory is present suffering; "the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us." And the only preparation for future salvation is present sacrifice.

The harvest of dominion, glory and salvation, results from the seed of service, suffering, sacrifice. No service, no dominion! No suffering, no likeness of his glory! No sacrifice, no express image of his person!

Partakers of the Divine Nature—that is the beginning!

Partakers of Christ's sufferings—that is the sequence!

Partakers of Christ's glory—that is the end!

DESIRE is the antithesis of Love; therefore men of God in all ages have imprest this: "Overcome desire."

Love desires nothing, for Love is the sum of all, and only by renouncing all can the seeker have that which is the producer of all. Love is not a receiver but a giver. Love goes not outward, but still Love does go outward when it sends a messenger, yet Love is always at home—never goes a-hunting.

Love is the power to BE; it is distinctly interior. Wouldst thou have? Acknowledge, do and BE. These are requisites: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength;" for "I am the Lord, thy God; walk before me and be thou perfect." Only "God is Love."——ADNAH.

"IF THINE EYE BE SINGLE"

By H. E. BUTLER

OUR great Master said, "If thine eye be single, thy whole body shall be full of light." When we remember that the symbology of the word light in this connection implies knowledge, perception, and comprehension, then it leaves us to turn our attention in the direction such an utterance has its bearing, "If thine eye be single, thy whole body shall be full of light."

If a man gets lost in the woods his mind would very soon become centered on the one thought of finding his way out. He would be in no condition to listen to delightful stories, or to consider some great business proposition, or to be interested in some great political achievement. All such ideas would be out of place, he would have no ear for them at all, because he would be in circumstances where he felt keenly the need of finding his way out of the woods and to his home again. In other words, his eye would be single to that one purpose.

In the Lord's teachings the one great central thought that he kept before the minds of his hearers was life, eternal life; that was as much as they could understand at that time. But in after time, when he sent his angel to John, while he was on the lonely isle of Patmos, with that wonderful revelation which is now the last book of the New Testament, he revealed what it meant to have life in the spirit, and how much more it comprehended than merely life in the body as men knew it in the past and know it in the present. In the twenty-first chapter of Revelation it is revealed that life is not only of the body, a continued existence, but it is a continued existence in another state of consciousness where the individual who attains it, is

free from all sorrow, anxiety, pain and suffering, and dwells in the brightness of God.

We find ourselves in this world as children, and as we mature we cast about us to see what we are going to do, what we wish to attain, and the best we can find is either wealth, honor, or position among men, or all three combined. The young man starts out to attain one or all of these things, but on reaching maturity, having attained them, he exclaims, as did the Preacher, "Vanity of vanities, all is vanity."

That which seemed desirable, is no longer desirable when attained, the pleasure was all in the striving for the object; but in the object that the Lord has set before us, we shall sometime find the truth of the utterance of the Apostle, when he said, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." That which is to be attained thru unity with the Spirit is so transcendently beyond all else that we cannot even imagine its grandeur, its glory, and its greatness.

Those who have studied these great things revealed in the Revelation, and have come to the conclusion that they desire above all things that unity with God, the attainment of that glorious ultimate with the Spirit, begin at once to enquire, "How can we attain these things? Our fathers lived and died, failing to attain. Is there a way by which we may attain?" Jesus answered the question with great emphasis. He said to the people of his time, "Your fathers did eat the manna in the wilderness, and they died. This is the bread which cometh down out of heaven, that a man may eat thereof, and not die. I am the living bread which came down out of heaven: if a man eat of this bread he shall live forever."

Here he presented a contrast between the meaning of life and of death. "Your fathers did eat the manna in the wilderness, and they died." Think you they were all "dead in trespasses and in sin" as the church says? How about Caleb and Joshua

who "followed the Lord wholly"? Were they "dead in trespasses and in sin"? They were among the fathers who ate manna in the wilderness and died. No, he wished to impress upon the minds of his hearers the fact that the time would come (and has it not come?) when men would know the methods of life that would bring perpetual existence without death, that would enable them to live right on in their present bodies. And in the course of the years that are to come, the body would be transmuted and transformed into finer and still finer elements, until by and by it would be so spiritualized and refined that it would no longer be what we now recognize as flesh, but would become what we now call spirit.

To those, however, who have attained this refinement, the body will be just as tangible, just as solid, as our bodies at the present time. Thus when the Lord said, "I am the living bread which came down out of heaven; if any man eat of this bread, he shall live forever," he expressed a great and absolute truth.

When this picture that is presented in the twenty-first chapter of Revelation, is brought before the minds of the people, many will say, "I should like to attain such a state." We believe that the time has come that such a state, if it is attainable at all, is attainable now. Yes, truly it is, but we must take up the teachings of the Lord Christ and follow them very carefully, for remember what he said, "Narrow is the gate, and straitened the way, that leadeth unto life, and few be they that find it," and when one of his disciples asked him, "Lord, are they few that be saved?" he answered, "Strive to enter in by the narrow door: for many, I say unto you, shall seek to enter in, and shall not be able."

In view of this fact, the question must be brought to each soul: Are you able to enter in? The answer is found in the words of the Christ, "He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal."

Whoever in thinking over this great revelation believes it, and feels in his inner consciousness that he wants to enter that state of immortality thru unity with God, may rest assured, if that desire becomes the all absorbing desire of his heart, that it is a positive proof that he may attain it.

In order that the eye be single, you must have but one all-absorbing purpose, like the man lost in the woods. The all-absorbing purpose must be to fit yourself for entering into that New Jerusalem, the kingdom of God, that is to be established on earth. "If thine eye be single," if your purpose is one, and if every other purpose or consideration is made subordinate to that one purpose, then you can attain. But let us see what this means:

If an individual has a purpose, and he realizes fully that in order to attain that purpose all the power of mind and body are required, and also the sacrifice of every other consideration, then he sets out to attain it, and all his thought is to know such truths as will aid in his attaining that purpose. You might go to such a person with great and beautiful philosophies, with the most positive and perfect evidence of great truths, but that person at once asks: "In what way does this knowledge help me to attain that upon which I have set my mind, and to which I have consecrated my life?" And if it does not aid him to attain that one central object, it is no inducement at all, he has no time to think about it, for he is looking for methods that will work together to aid him in the accomplishing of his purpose.

Here we are brought face to face with a subject that has interested us since we began our work. In the beginning of our work we say thru our writings that we come to you not as a teacher, but as one to suggest to you certain great truths that are for you to take, to think about, and to work out for yourself. We have often said that we want no one to follow us, it

is the truth that you should desire, and it is the truth that you should follow.

He who has a purpose, and who has turned every power and faculty of his mind toward the accomplishing of that purpose, has no time to give to following some man or some one's philosophy or great and wonderful truths, unless that man, that philosophy, or those embodied truths are just what he needs, and he knows that he needs them in order to aid him to accomplish the object set before him.

Therefore the man or the woman who is to attain immortality, the kingdom of God, must be like the man in the parable of the Christ: "The kingdom of heaven is like unto a man that is a merchant seeking goodly pearls: and having found one pearl of great price, he went and sold all that he had, and bought it."

You who have started for the kingdom of God and his righteousness, for immortality, have found the pearl of greatest price. It is therefore necessary that you should sell all that you have, dispose of all that you value, and center all your valuation on that one great pearl. When you do this, you find yourself in a condition where you no longer love life, you no longer love the things of the world, you are ready to go forward to the attainment of that high goal, cost what it may. You have reached the point where you no longer fear death, you say within yourself: "Yonder is my goal; I am going to attain it, and I will not yield, even if I lose my body in the effort."

When the mind is thus centralized so that you no longer love your life but are willing to give it in order that you may attain to the true life, then will the Spirit of the Highest enter in and fill your whole body and mind and consciousness with the true light. For remember, "If thine eye be single, thy whole body shall be full of light." Thus if you have that one single purpose, and are ready to sacrifice everything, if needs be, even to the physical existence, for its attainment, then your whole being will be placed in the hands of God, the Father, the

Cause of all things, and you will leave it there in perfect confidence. Then are you free to give all the powers of body, mind, and soul to the accomplishing of the object, and our Lord and Master said the whole body of such a person will be filled with light, and such will never fail to attain the goal.

In starting for that goal it is wise not to be satisfied with the mere impulse, from which so many act, with the feeling that there is something that you want, you do not know what, but you should carefully investigate to find out what it is you want, and in searching for it you will undoubtedly be directed to the teachings of the great Master, the Lord Christ, and to the teachings that have been given to the world thru the Esoteric writings; and if you study these earnestly and prayerfully, the Spirit of God will make you know what it is that the soul is longing for. And as you think of the revelations that are given you, the transient life and the transient things of this life, will appear more and more worthless, and the eternal things of that eternal life will appear in their true light as the one great pearl whose value transcends all else that you can think of or imagine.

When your mind has fully grasped this situation it is not difficult to take your life in your hand, as it has been exprest, to consider it as something you can drop at any moment if you can no longer carry it, but go forward you will.

Thus when you have come to the point of a full and perfect decision, you will begin to realize what is meant by the Everlasting Covenant (Exodus xx) wherein the Great Name is declared. We read in Exodus xx. 1, according to our version, "I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage." Properly translated this verse reads, "I will be your power like I have been in bringing you out of the land of Egypt, out of the house of servitude."

Are you in Egyptian bondage to-day? The Lord Christ said, "Every one that committeth sin is the bondservant of sin."

Are you a servant to labor, sickness, sorrow and death? If you are, he who made the world, he who made that wonderful covenant, has promised to be your power, and to deliver you from the bondage of sickness, sorrow, and death, to be your strength to enable you to do and to accomplish.

And in view of this the simple requirement follows: "Thou shalt have none other gods before me," properly translated, "Thou shalt have none other power to depend upon," for the simple reason that there is no other power. Therefore in this Everlasting Covenant is the everlasting power, the method, the enlightenment, by which you may take hold of God and God will become the will in you to do and to accomplish according to his great purpose.

Thus in your effort to attain, in your longing for something, you first define what that something is, and if it is God and his purpose, the ultimates that he has revealed and promised to his people, then you are at once directed to make that covenant with God and there must be no failure to keep your part of the covenant; and we can assure you there will be no failure in God's keeping his part of the covenant. Then your calling and election are sure, your attainment cannot fail, and your whole body will be filled with the light of God, and his glory and presence will sustain you from the time you are fully fixed and determined until you have attained the ultimate.

May divine wisdom illuminate your mind and gather God's people into unity with himself.

"At night my gladness is my prayer;
I drop my daily load,
And every care is pillowed there
Upon the thought of God."

RESURRECTION

BY DUDLEY WRIGHT [London]

AN article of faith common to practically all denominations of the Christian religion is that expressed in one of the sentences of the Apostles' Creed: "I believe in the resurrection of the body," and many who formulate their belief in those words regard them as having reference to the mortal, physical frame of the individual.

It would be interesting to trace the origin and development of this belief in the resurrection of the mortal body, a term which, by the way, is not to be found in the Scriptures. The doctrine was unknown to the Parsees and Iranians, but accepted by Islam, a faith subsequent in origin to the Christian religion.

The Egyptians believed that a continuous connection existed between soul and body, that unless the soul remained in union with the body by some occult means it could not continue alone, but must pass from body to body, performing its circuit in 3,000 years. The opposite belief was held by certain heathen nations who thought that the soul of the departed could not find rest until the burial of the mortal frame.

In the religions of Greece and Rome, as Prof. R. H. Charles has pointed out, burial was held to be indispensable to the comfort of the departed and was hardly ever withheld, even in the case of those found guilty of the most execrable crimes and executed, because lack of burial was regarded as one of the most grievous calamities that could befall a man. May not this belief be referred to in II. Kings ix. 10; Ecclesiastes vi. 3; Jeremiah xxv. 33?

In the apocryphal book of Enoch there is a resurrection of the righteous and of those who had not met with retribution in this life. This was the belief in the second century before Christ. There was a great development within the next century when, from the Second Book of Maccabees, we find that the righteous are expected to rise in their physical bodies and resume their life on this material plane. By the first century A. D. the belief in a general resurrection had spread, tho the Palestinian Jews held that, for the righteous, it was a resurrection in a spiritual body without the material form. The Alexandrian Jews maintained the belief in a spiritual resurrection immediately after death.

The doctrine of the re-vivification of the dead was really essential to the Jewish belief in an earthly kingdom to be governed by the Messiah, and the resurrection taught by the Pharisees, and believed in by a large number of Jews, was a return to life of the very body that died. The Mussulman regards the place of interment as important because the angel Azrael must first find his body before he can enter heaven; in striking contrast with the Hindoo, who thinks that the more completely his body is consumed in the flames and the ashes distributed, the freer is the spirit's flight to glory. Mohammed taught the resurrection of the body by the analogies of nature and the power of God in creation, but he was scouted as a sorcerer and magician who would pretend that a living body could be reproduced from dust and dead men's bones.

The doctrine of the resurrection of the body cannot be regarded, as sometimes claimed, as the essential foundation of the Christian religion. I am not calling into question the historicity of the resurrection of Jesus, but Greg, in *The Creed of Christendom* has pointed out that "if the resurrection of Jesus was a re-animation of the body he wore before the crucifixion, it would only be an earnest of the resurrection of those whose

bodies still remained to be animated, and to us, in that case, a bodily resurrection would be impossible."

Clement of Rome, who was one of the supporters of the resurrection of the body, based his belief not upon any Biblical foundation, but upon the myth of the Phoenix.

Sir Oliver Lodge in January 1906, said:

"The idea of rejoining the corpse in this sense is unthinkable and repulsive; it could only arise in ages of ignorance. The identity of the material particles does not constitute the identity of the person, nor is it essential to the identity of the body."

The fourth article of the Church of England declares that:

"Christ did truly rise again from death and took again his body with flesh, bones, and all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day."

This statement, as applicable to the believer, is categorically denied by St. Paul in the well-known fifteenth chapter of the first Corinthian letter, where he drew the distinction between the natural body and the spiritual body, and maintains that flesh and blood cannot inherit the kingdom of heaven. He regards resurrection as something entirely separate and distinct from any physical event, and, as Dr. Newton Clarke, in *Outlines of Christian Theology*, maintains

"With Paul the restoration of the body had no place whatever. He strenuously denies that there will be a resurrection of flesh and blood, and emphasizes the fact that the spiritual body will continue"

but, as Bishop Westcott has observed:

"The popular conceptions of a carnal resurrection very speedily overpowered the teaching of the New Testament in the early Church."

The character of the life after death has always been an enigma with men of all religious beliefs. The materialist denies its possibility, and many Spiritualists (using that term in its proper significance) fall into the common error of drawing

general conclusions from particular experiences. The question has often been raised as to whether there is in the cast-off body any germ which may form the nucleus for the new body to cover the spirit. Bush in his *Anastasis* contended that there is an infinitesimal portion of the human body which forms the nucleus of this continuation body, an immortal bone, which is the germ of the resurrection body, some imperishable nucleus in which life resides, which, on the death of the body, assumes a higher life, and from which evolves a subtler organization. It has been suggested by some that the pineal gland, which was regarded as the seat of the soul by the ancients, may perhaps be identified with this nucleus. Dr. J. Andersen, an orthodox writer, in his work *Biblical Researches* does not oppose this theory, and concludes that

"The future resurrected body of man will be something transcendently glorious and beautiful, seemingly akin to the body spoken of in the story of the transfiguration, in which there was a change of form, but not a change of identity. In the early Church there seems to have been an association between the resurrection and the transfiguration, and it is not improbable that the story of the transfiguration is a parabolical or historical narrative setting forth the nature of the resurrection body."

The word "resurrection" is used in the Bible as the equivalent of "renewing," "awakening," "rebuilding," and not as a resuscitation of material elements, and St. Paul himself maintains (Philippians iii. 21) that the resurrection body will be like unto the body of Christ's glory.

Whenever in the New Testament the expression "resurrection of the dead" is used it would be more correctly translated "resurrection from among the dead." It is not a resurrection from death so much as an awakening from a dead condition, described as "dead in trespasses and sins."

In other words, Resurrection may, in one sense, be defined as the uprising or outrising from a state of worldliness, carnality, and sensuality, to one of spiritual perception, with

the desire to develop the powers of that inner hidden, spiritual life. We know that there is a resurrection which takes place at death: the two events synchronize—the separation and withdrawal of the individual from the material envelope causes the death of the body.

There are several complete analogies in nature. When the bird is hatched the egg disappears, just as the seed dies when the plant begins to grow, and the chrysalis does not exist side by side with the butterfly. From the egg comes the caterpillar, then follows the inert condition when the body is enclosed in a cocoon of silky material, and eventually there is evolved a perfect creature furnished with wings adapted for an aerial existence. In the Greek the name for butterfly and soul is the same, and in Germany the moths which fly around the candles at night are called "souls."

We look upon the corpse and say that the man is dead, but we look only upon the mask which the man has worn upon this material plane. The body is not the individual; the real individual is the entity that lives within and energizes the body. We know that at death we shall not be left disembodied, but shall be clothed upon with a spiritual body, that

"Those we call the dead
Are breathers of an ampler day
For even nobler ends,"

and that there is no real break in the continuity of life.

Resurrection, it has been said, takes place immediately at death, but it is not possible for the event to be anticipated in a greater or lesser degree, and may not this be the symbolical teaching of the translation of Enoch and Elijah. We can develop our spiritual powers while in the natural body; we have the germs of our spiritual bodies within us at the present moment. Denial of the resurrection of the material body does not necessarily involve denial of the belief in the redemption of the body, to which St. Paul referred in Romans viii. 23.

It seems strange that some commentators have regarded this passage as referring to what Coleridge terms the old Egyptian superstition of the resurrection of the material body. The Sons of God are they who, led by the Spirit, mortify the deeds of the body, no mere literal or external mortification, as followers of the monastic life would have us believe.

"A dead soul" is not the equivalent of "a life-giving spirit." That which is dishonorable cannot be changed or transformed into honorable, but the one must be substituted for the other. There is no possible transformation of material into spiritual, tho an analogy may be traced. The body is not to be despised, because it is the tabernacle of divine power, but the material senses must be brought into subjection to the higher, spiritual life within.

St. Paul in Romans vii distinguishes between the individual and the body of flesh. The true resurrection is not that of the natural body, but of the spiritual body, and for that event it is not necessary to wait for the termination of the earthly career. It may begin here and now. "The hour is coming, and now is, when the dead shall hear the voice of the son of God, and they that hear shall live." When St. Paul wrote "If [the] Christ has not been awakened your faith is in vain, ye are yet in your sins" he was emphasizing the necessity for spiritual development and an awakening from carnal death.

In this sense he wrote to the Ephesians

"Awake, thou that sleepest, and arise from among the dead, and [the] Christ shall shine upon thee."

There is a death which is the result of sin, but it is a spiritual and not a natural decease, the death of the soul, not of the body. "The soul that sinneth it shall die," but "as in [the] Adam all die so in [the] Christ shall all be made alive."

THE STORY OF THE FALL FROM THE STARS

By A. MCINNIS (London)

WHICH parts of the Scriptures are to be taken literally and which parts figuratively, remain unsettled points up to the present. As some one has said, however, it is good occasionally to consider even the historical parts from the point of view of a possible occult meaning.

The Story of the Edenic Tragedy would seem to be the most ancient fact that has been recorded on Stone. In his book, "Genesis," the expert Assyriologist Smith says so, and gives a reproduction showing a sacred tree. On the left side of the tree is a man; on the right side is a woman, and behind her towers a huge reptile. There is no writing whatever on the tablet. It is the Biblical story without words.

Whether the account given in the Pentateuch is a literal fact, tho there is only a minority who now accept it as such, or whether it is a parable with a hidden meaning, there is no necessity to dogmatize; for it is apparently both.

And not only was it a tragedy in Eden, but it is the tragedy of the whole Aryan Race; an occurrence so momentous as to be written in the Signs of the Zodiac.

This is how I read it; each reader must judge for himself whether the Version is correct:

In the beginning Adam and Eve are truly one, living in the Paradisiacal State, where they neither marry nor are given in marriage. This is represented by T (Aries), or the sexes joined, but not crost. For the man is not without the woman in the Lord. So in this combination a complete harmony exists. Being one, their love is not spent on each other. It is undif-

ferentiated. They love ALL in the Eternal Christ, the Lamb of God (♈) slain from the foundation of the world, and in the Christ-principle they live in the heavenly plane.

How long this condition continues is not known. An interior difference, however, is next found. The sign is changed to ♉ (Taurus). The principle is inverted. He lets go of the celestial state of light and life. It is not clear whether this action is voluntary or involuntary.

Falling into "a deep sleep" Adam awakens to find that his interior self (Eve) has become exterior to him. They are now two (♊ Gemini). Being originally one, Adam says, "This is bone of my bone, flesh of my flesh. She shall be called, Woman. Because she was taken out of man, therefore shall a man leave his father and his mother and shall cleave unto his wife: and they shall be one flesh."

Woman is the ancient Hebe, the universal mother, corresponding to ♋ (Cancer), the head of the Maternal Trinity. The Seraph, the messenger of mundane wisdom, approaches Eve to ascertain whether she is willing to assume maternal responsibility. With smooth words and convincing speech, she is eventually persuaded, as are her daughters to-day, who expect marriage to make a heaven of earth, only to realize when too late that "they who are married shall have trouble in the flesh." Then she contrives to get Adam's consent, because it is woman's nature to ensphere man, binding him to practical bread and butter interests.

It is the law of heavens, stated by the Lord Christ in his dictum, "If a man look on a woman to lust after her," etc., that the thought is paramount to the deed. Gradually the psychical was displacing the spiritual in their lives. Now they know that they are naked. They hide from the presence of YAHVEH. He drives them out of Eden, at the same time placing Cherubim to guard the tree of life with flaming swords. Then, thru the powers of the awakened sex-principle, another

interior change takes place. ♌ (Leo) comes into action. Their love is divided; they love each other.

Looking on Eve who is ♍ (Virgo), or purity incarnate (for she is as yet sexually so, and retains the wings of this state), Adam conceives a passion for her that he had never known before.

They pass into the balance (♎ Libra) where the spirit wars against the flesh and the flesh against the spirit. But the spirit is now too weak.

Eve is shorn of her wings. ♏ (Scorpio) being on the ascendant, we read, "Adam knew his wife." They had two sons.

The brightness of the spiritual is now only a memory. The blackness of the mundane is displacing even the psychical. ♐ (Sagittarius) is now rising, for in his fierce wrath Cain murders his brother.

Abel is the first of the Adamic race to "cross the bar," ♑ (Capricorn), the feet of the gods, the gate of death.

In Abel's stead Seth is sent. Seth, the upright man who handed down to posterity the sacred vessel of Spiritual Hope. He is ♒ (Aquarius).

There in the troubled surface of material ♓ (Pisces), humanity lives and waits thru many vicissitudes, with many heart-throbs, the coming of the Man Jesus Christ, the Lord of Pisces. He is to commence a new race on a higher plane. For God cannot lie and he has promised.

"This is the testament of the patriarch of the initiates—a strange book, written by the Ancient of Days, on the fathomless firmament, the stars forming the celestial hieroglyphs." All may read therein; but each must interpret according to his wit.

Not in vain has the Southern Cross brightened the darkness of the long years of waiting, earnest of the divine promise that man would return to his father's home. For it is our des-

tiny to have been born this incarnation after the curse has been removed, when "As in Adam all die even so in Christ shall all be made alive."

"THE *Indian Mirror* writes: 'We have often remarked that the 2500th anniversary of the Pari Nirvana, or Enlightenment of Lord Buddha, falling in the year 1911, will be preceded and followed by wonderful happenings thruout the world. Those who are of a skeptical turn of mind, where prophecies and supernatural events are concerned, may shake their heads now, but by and by they will be convinced that all affairs of the world are regulated by the mysterious law of Heaven. The most remarkable coincidence is the Universal Races' Congress, which is proposed to be held in London about July, 1911—the very year, be it noted, which will witness the passing of the universe into a new cycle, as marking the completion of half the period after which [or, at which time], according to the Buddhist Scriptures, the great Avatar—the Maitreya Buddha—will make his advent and restore the Satya Yuga—the Golden Age—to the world.'"—From *The Oriental Mystic Magazine*.

Does the Spirit of God ever withdraw from us? This thought comes to us in moments of trial, when we seem to be left without his help. Upon looking within however, we find a world thought has been allowed to flow in, causing our mind to become uncertain of his guidance. As Christ could do no great works in a land where his power was doubted, so God cannot help us if we doubt his love. He is ever with us, only we shut out his help with our doubts.—N.

CORRESPONDENCE

Victoria, B. C., Canada. Feb. 10, 1910.

Friends: Will you please send me a copy of the "Everlasting Covenant." I enclose a postal note for 25 cents for the same.

I will just say that I feel it my duty to thank you for the valuable counsel that I have received from the Esoteric Teachings. I assure you I am fully alive to the fact that the Esoteric Fraternity have the interest of the human race at heart. The pains you have taken to elucidate the way for people to overcome their weakness, sin and ignorance and to live the regenerate life, is, without doubt, worthy of the highest commendation from every person who gives the subject careful thought and consideration.

"Practical Methods to Insure Success" is surely and truly practical and instructive; it certainly adheres to its title; and so far as I am able to understand it, from my experience in trying to live the regenerate life, I have found it accurate in every detail. My hearty thanks and appreciation are due to the author of this book. In the course of time, as I am able, I will do my best to spread the good news as widely as possible amongst people who are eagerly looking for such information, but are unable to state what it is they want.

Thousands of people know that something is wrong somewhere, but cannot name their trouble; and blame other people, for their own mistakes, which are usually committed in ignorance. Very few people that I have met with have a thoro knowledge of moral law. I have experienced much difficulty in gaining a little better footing in this direction; the adverse forces are hard to overcome; I find it is no easy task to bring a person's organism under proper control from

its deranged state. It is necessary to follow the instructions given in "Practical Methods" as nearly as possible to make a success. Neither time, money, nor work should be spared when a person's life is at stake. Great inducements are offered to overcomers; therefore we shall have to make a great effort and a determined struggle to emerge from the horrible clutches of sin and ignorance. When I have been defeated in my efforts in this direction it seemed necessary for my education.

Evil thoughts are apt to steal a march on a person occasionally. I find it necessary to eject them as quickly as possible, altho sometimes it is a difficult task. A person should not give the slightest opportunity for abnormal feelings or sensations, or desire to read, see, or witness anything that will excite the normal state of nature, or listen to conversation of an inferior kind. I like to take much time alone.

I find a change of surroundings has helped me considerably; surroundings to which I am a complete stranger; to remain away for a while from friends and relatives, to mix with strangers a little or as much as possible, a person will then find that he is not the only one who is a victim to his passions. It is well to live in a city where there is lots of business and excitement. This will help to pass away a few hours and liven a person up if feeling a little sad over weaknesses. When a person is amongst a crowd he is apt to forget his troubles to some extent, seeing most people busy with either work or pleasure, it gives him encouragement to make a great fight for a similar satisfaction.

I try to get so situated that I am able to spend as much time alone as I wish for my own satisfaction; but I find it essential to keep away from friends and relatives; at the same time congenial companions are a great help to a person; but I find congenial companions hard to find; most of the people I come across are too much interested in making money (they

seem to have money on the brain) to pay much attention to anything else. I cannot close my eyes to the fact that lots of young men are plunging fast into that horrible trap that awaits the innocent and the ignorant.

It seems cruel to me to see young people who have had the ordinary religious education gained from attending Church, Sunday-school and Bible Classes plunge innocently into this snare. This proves to me that the teachings of the Church do not prove sufficient instruction for young people. When I was a boy I used to rebel against these teachings because I could not understand, or could gain but little satisfaction from them. I can readily understand why it was now.

Do the parents of children realize the temptations and snares that are laid for people who are ignorant of this subject? Surely we cannot be content to remain silent when we know what confronts young people who go out into the world to make a living and to find a home for themselves. Most people are anxious to give their children a good education before leaving home, but in a great many cases the subject of the reproductive organs is overlooked as a subject too private and delicate for open discussion. This is a mistake; all parents should give their children sufficient knowledge on this subject so that they are able to protect themselves.

If they don't get instruction they are apt to become inquisitive and find out for themselves; and if they do, it usually proves disastrous. For once children or young men or women take the first step in the wrong direction, all the religion and the teachings of the Churches will not save them. The evil power has made its root in the mind and desires, and will continue to grow very rapidly too, which eventually makes it impossible for the person to discover his mistake; consequently these temporary pleasures in the course of time become a pain, and hold him in bondage until he has paid the debt for his folly and ignorance. He loses his friends, and people

ignore a victim of this class. Any refined person wishes to avoid people who are victims of sensualism.

Yet this subject is seldom spoken of or given a fair discussion, it is usually quite the reverse. But anyhow the most refined person cannot but admit that sensualism has got a very strong hold on the masses of the people. And very little is being done by the class of people who are supposed to be the people's guides and instructors to alleviate this state of affairs.

Just think of the thousands of people who are being deceived by this monster; it is certainly astonishing that so many people fall, after having the experience and the history of our ancestors for 6,000 years or thereabouts. But the problem exists, and faces us conspicuously.

The fact of the matter is, teachers have a tendency to direct the people's attention to other fields to look for the cause of, and a remedy for the trouble, instead of turning their thoughts right at home and trying to induce people to comply with the Moral Law of God and Nature.

May the excellent work of the Esoteric Fraternity find its way to every person in the world whose heart and soul is searching for truth and righteousness. I am sure the Esoteric Teachings will be found to be the key which will unlock the door of mystery and darkness which have clouded the minds and the physical organisms of the human race for so long a time.

Notwithstanding the numerous vain attempts to solve the mystery with which the human race is confronted to-day, thanks to the admirable efforts of the Esoteric Fraternity, the mysterious part of the problem is being cleared away; and the light, the life, the truth, is appearing on the horizon; which is illuminating the minds and the physical organisms of the people who so earnestly desire this knowledge and are ready to receive it.

We should not allow the narrow creed of our previous teach-

ings to stand in our way; remember we have the truth and the actual facts to aid us in our struggle for the regenerate life. Therefore by persistent efforts and with earnest desires to comply with the laws of the universe, and of God, the Creator of the universe, we shall, in the near future, I hope, rise out of the mire of sin and ignorance.

And when this takes place let us stand by our leader, Professor Butler and his Colleagues in the advancement of this magnificent work, and prove that we are worthy of the valuable counsel and advice we have received in following their teachings. May success attend the efforts of all who are so earnestly striving to live the regenerate life.

I must say I feel very confident myself, altho I have met with severe reverses, but in the course of time I believe that I shall overcome my difficulty. I will just say that I should like to have written to you before, but really I have not felt able to do so, in fact I feel somewhat reluctant now to write on this important subject. At any rate I have done my best and if this letter meets with your approval you are at liberty to use it as you wish.

Perhaps others of your students will condescend to give a little of their experience or views on this subject; as one of your students suggested a little while ago in your magazine.

Before closing this letter I cannot allow the opportunity to pass without saying a few words in appreciation of the books that I have received from you.

"Practical Methods to Insure Success," rightly claims to be practical, no better instructions can be applied with such beneficial results. I speak from experience.

"Solar Biology," I highly prize this valuable book, I am greatly interested as it contains much food for thought and practical advice; the delineation of character given for persons of my birth date fits me pretty accurately. I am very grateful for the knowledge I have received thru reading and

studying it. "The Purpose in the Creation of the World," contains much interesting and valuable information, I receive great satisfaction thru reading literature of this kind. "The Goal of Life," I am greatly pleased with this splendid book, it has certainly had the effect of clearing away the darkness which has clouded my mind in the past; food for thought every page contains excellent reading matter, and the truth as I understand it.

I am quite satisfied with "Bible Review," it is well edited, interesting, and very instructive indeed. May the good work of the Esoteric Fraternity find its way to the people who are silently seeking for knowledge on this subject. Your noble efforts to enlighten the thinking public cannot fail to meet with success.

I am, most sincerely,

Walter Holloway.

BOOK REVIEWS

THE SCIENCE OF GETTING RICH, by W. D. Wattles. 155 pp. Cloth. Price \$1.00. Address Elisabeth Towne, Holyoke, Mass.

In this book by a man of about fifty years, as we judge from an excellent frontispiece photo in the book, one receives in condensed expression the conclusions of experience. He may be a poor man in a monetary sense, altho rich in other respects; and so, we commend the book for its principles in general which relate to character building, altho it is intended for the seeker of material emoluments.

A SEARCH AFTER ULTIMATE TRUTH; by Aaron Martin Crane. 497 pp. Cloth. Price \$1.60 postpaid. Lothrop, Lee and Shepard Co., 93 Federal St., Boston, Mass.

It would require much space to portray the excellencies of this beautiful treatise on the principles of righteousness by this careful student of mind and of nature. The work is distinctly philosophical, but it is that philos-

ophy immediately back of action, and an available asset in life's accomplishment; furthermore, it never tires, it exhilarates. Its possession should be an exceptional privilege.

LETTERS FROM THE TEACHER (Of the Order of The 15), transmitted by Rahmea. 162 pp. Cloth. Price \$1.10 postpaid. The Curtiss Book Co., Box 607, Denver, Colo.

THE WONDERS OF LIFE, by Ida Lyon. 236 pp. Cloth. Price \$1.00. R. F. Fenno and Co., 18 East 17th St., New York, N. Y.

There are twenty-five chapters in this book dealing with the vital and mental powers variously manifesting in man: "The Power of Love," "The Evils of Fear," "The Secret of Power," "The Mystery of Sleep" are valuable chapters. But the main worth of the book is its treatment of the great fact of habit in the construction or destruction of life, to which six chapters are given

EDITORIAL

Mr. Henry Dijkman, whose address is Box 644, Pretoria, Transvaal, South Africa, has kindly offered to receive and transmit to us all orders from residents in South Africa for "Bible Review" and our other publications. And, as he is actuated entirely in the interest of his countrymen and the truth, every one is free either to place his order with Mr. Dijkman, or mail it direct to the Esoteric Publishing Co., Applegate, California, U. S. A.

NOTICE.

THE BRITISH ESOTERIC SOCIETY meetings are held at the **BATTERSEA PUBLIC LIBRARY, LAVENDER HILL, London, S. W.**, every Wednesday at 8 p. m. (except the first Wednesday in every month). Visitors are heartily welcomed.

Time of Cusp Transits.
Washington, D. C., July, 1910.

Body	Enters	On		
		day	h.	m.
☾	♊	1	1	39 p. m.
"	♋	8	8	29 p. m.
"	♌	5	5	0 p. m.
"	♍	7	7	35 p. m.
"	♎	10	0	45 a. m.
"	♏	12	9	33 a. m.
"	♐	14	9	27 p. m.
"	♑	17	10	17 a. m.
"	♒	19	9	31 p. m.
"	♓	22	5	57 a. m.
"	♈	24	11	48 a. m.
"	♉	26	3	59 p. m.
"	♊	28	7	18 p. m.
"	♋	30	10	11 p. m.

☾	♌	23	1	35 p. m.
♈	♎	31	8	58 p. m.
♉	♏	12	8	42 p. m.
♊	♐	17	1	4 a. m.
♋	♑	5	9	27 a. m.
"	♒	10	10	0 a. m.
"	♓	15	3	55 a. m.
"	♈	20	3	1 a. m.
"	♉	25	5	24 p. m.

On July 1, ♊ and ♋ are situated as follows:

♊	♑	16°	37'	52"
♋	♌	23	4	25

BIBLE REVIEW

Vol. VIII.

JULY, 1910

No. 10

WHERE OUR INTERESTS ARE

By H. E. BUTLER

JESUS said, "Where thy treasure is, there will thy heart be also." There is no doubt that the teachings of the Christ embody the most perfect science of psychology the world has ever had. You may deny that such a man as Jesus the Christ ever lived, but it matters not, for to him who thinks, the fact remains undeniable that the most vital center of all psychological knowledge is found embodied in the teachings ascribed to him.

Where your treasures are there will your heart, your love, your sympathy, and your attraction, be also. There is something in every soul that few if any understand in regard to this point—where your heart is. Literally speaking it means comparatively nothing, but metaphysically speaking, there is something that requires the deepest thought in order for a correct comprehension of its meaning.

Every person has some interest that seems to lay hold upon the inner consciousness, and no matter what the mind is engaged in, or where the person may be, the moment he ceases the external attention and turns his mind upon the inner self to see where he is, what he is, and where his sympathies are, he will immediately discover that there is an inner consciousness that is especially allied to his treasure, to the object of

his life, upon which he is centralizing all that he is. This seems to come from within, answering to what symbology in ancient times denominated the heart, because there is more than symbology in the word "heart," in relation to the loves, sympathies, desires, and emotions.

It has been found by the science of Solar Biology that each sign of the zodiac represents one of the twelve functions of the human organism, and that persons born in the sign "Leo," the heart, and fully characterized by that sign, are strongest in the interior loves, sympathies, emotions, and in zeal.

We read in the prophecies where the prophet by the spirit of the Lord, said, "Thou shalt find him [God], if thou shalt search after him with all thy heart and with all thy soul," but nowhere in the Scriptures do we read that we shall find God if we seek him with all our intellect, all our reasoning capacity. No, God, the Cause, the Eternal Spirit, is not found by the reasoning mind, he is found only thru and by that inner consciousness that seems to ally itself to the very cause of our being.

There are many, very many, whose inner consciousness, desire, the center of their vital existence, is allied to material interests, either in the mercantile sphere, or in speculation, or in some one of the various channels where gain is the object. There are others whose inner consciousness is allied to the home, to family and to friends, but it is easy for every one to know where his heart is, according to the word of the Lord.

If you go into the silence, sit down quietly, and banish all thought from your mind for a moment, then turn your attention within and examine carefully the feelings of the inner consciousness, you will at once find that you are allied to and really a part of some of the interests of the human family. This being so, wherever this alliance is, this inner consciousness is centered, that is what you are, and that is what you are attracting, inspiring, drawing in and incorporating into the very

substance of your being. It becomes like the blood, the life, that circulates thru the entire system, thru the operations of the heart.

If any one wishes to be allied to the kingdom of God and to the world to come, he must ally himself to that kingdom, to the residents of that world, in and thru this inner consciousness. It is because of this subtle something that the whole Christian world for ages past has talked about consecration, the dedication of self to God; but few, if any, have really understood what it meant to be consecrated to the Lord and the method by which this consecration is accomplished, and there being so little that is like it in the world that men understand, makes it very difficult to put it into words, for the meaning of words is gathered from the experiences of the past.

Let us suppose a condition that will perhaps bring to your mind more clearly what the Lord meant when he said, "Where thy treasure is, there will thy heart be also." Suppose misfortune overtakes you and you are forced out of your home, your family and all your material interests are taken from you, you go, but you scarcely know where you are going. Everything on which your life, your sympathy, your love, were centered is gone, broken up; you look around you and all is desolation and blackness. In the midst of this desolation and blackness, a ray of light from spirit-consciousness dawns upon you, and you remember God and the angel world, the world of mature souls that have passed on before you. And as you remember them, a consciousness of their high and holy presence hovers around you and causes you to forget for the moment that which you have lost, that from which you have been separated, and you feel that you have found friends, loved ones, friends that are not only loving and kind, but able to be to you all that is desirable. When this consciousness dawns upon your mind you will naturally ally yourself at once to them.

Now study what this means, to ally yourself in your inner consciousness and in all that you are to those newly-found friends, for in that word-formation resides a secret of power, of wisdom, of peace and joy that the world knows not of. Examine yourself and see if it is possible under the present condition for you to ally your consciousness, your inner sympathies, your desires, and that faith that enables you to move the muscles and to act—for all action is by faith—to the cause-world, to the spirit-world. See if you can get your inner self allied to the cause-world as perfectly as perhaps you have been allied by your sympathies, by your inner consciousness, to the things of this world.

At this point you must use your mind, you must discover by thought, by analysis, just what is meant by the alliance of your consciousness to the things of the world, and the alliance of your consciousness to the things of the Spirit. If you are allied to the things of the Spirit, then everything else is held loosely, and where your heart is, there will be your treasure, there will be your mind, there will be your consciousness.

If you find that your alliance from the soul-consciousness is with the Spirit, then by a little thought, by going out in aspiration and obtaining mentality from that source, faith will grow within you, faith in God. And with that faith will grow up within you a consciousness—not of the mind merely, but something even more than mind—an inner consciousness that you are one with the Spirit, that your alliance is there, your love is there, and all your attractions are there. If this is true, then all your confidence will be there, and confidence means faith; confidence in God and his Holy Ones means faith in God and the Holy Ones.

This then will place you on the highway of holiness, of dominion; the highway that is above the world and its interests, that is superior to the world because it dominates it. And when you get there, then you will realize what the Lord Christ

meant when he said, "Be not therefore anxious, saying. What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? . . . for your heavenly Father knoweth that ye have need of all these things." Then it will become a realistic fact to you that you not only trust God for all these things, but that these things will come to you.

Christian Scientists talk a great deal about success thru the mind, but this life is so high and far-reaching that it cannot be compared with that which they are giving to the world. For whoever will ally his inner consciousness, his love, to the cause-world, whoever can discover this secret around which we are talking and which we are striving to reveal, whoever can discover it and enter into it and become consciously one with the cause-world will find that all things, not a part, not a few, but all things, will work together for his good, and that no good thing will be withheld from him.

THE greatest compelling power—that never fails—is CONSCIOUS NEED: And the next greatest power is the WILL to subordinate the will to this truth, to heed the counsel, "Wait, I say, on the Lord." Be conscious of need; to be so requires denial of selfish desires, and as life is thus freed, it becomes less complex and better able to "Be still and know God," and thus the soul in touch with him perceives USE which is need.—ADNAH.

WISDOM IS OF GOD

BY I. L. HARPSTER

"He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him"—Daniel ii. 22.

IN these days when men's minds are occupied in the great struggle for amassing wealth, if one should speak of the invisible influences and powers, it is common to hear them say: "O, it is all nonsense! There is nothing in it, it simply exists in the imaginations," and thus they settle the matter in their own minds as of no importance and consequence. We feel, too, that in many instances these people are honest in their statements and convictions.

Great wisdom is shown in the Master's words where he speaks of the rich young man: "It is easier for a camel to go thru a needle's eye, than for a rich man to enter into the kingdom of God." When the mind is concentrated upon the material things of this world, man is incapable of sensing things of a spiritual nature. The reason is obvious: "For where your treasure is, there will your heart be also." To accumulate wealth the individual must conform to strict rules of economy, he must put forth every effort that will start in motion the law of material attraction; he must establish a centripetal force that will attract dollars to him. The law here is simply cause and effect.

To become a master mechanic one has not only to become familiar with the principles of mensuration, the nature of building materials, their fitness, tensile strength and durability for various structural purposes, but he must develop skill in the use of his tools and different instruments to enable him to ex-

ecute and bring into perfect form the purpose called for in the designs and specifications.

Similar rules apply to the various trades and professions, and the two great factors underlying proficiency in any line, rest upon devotion and application. If this is the method for acquiring wealth, and the law leading to proficiency in the different trades and professions, then to attain spiritual knowledge and powers, the same principles of devotion and application become indispensable and all-important.

When the Master said; "Ye cannot serve God and mammon," he stated a simple, yet a great truth. He recognized a principle, a fundamental truth, a vital law, that cannot be changed or broken. It is not possible to understand, let alone to master any branch of science except one give it due attention, study, and strenuous application. There is no achievement in the gift of man possible, except he render a just compensation therefor.

Recalling the incident of the rich young man, it is quite evident that it was not the great amount of wealth he possessed that the Master approved or disapproved of, but it was the nature and trend of the young man's thoughts and aspirations that Christ wished to guide. The Master endeavored to impress upon the minds of the people the great importance of right thinking.

Then, recognizing the underlying principles governing development, we are led to the conclusion that as our thoughts, desires, and aspirations are, so we grow and become. If this is true, then to receive spiritual truths—higher wisdom—the principles must be applied that will bring us into alignment with the Divine Purpose, enabling us to indraw this higher knowledge and wisdom from God.

Does it not show narrow-mindedness upon the part of an individual who knows nothing relative to spiritual matters, who has no concepts whatever of the higher and diviner forces

to say, "No one can know of these things," when he has not given the subject any attention, much less applied the principles for the development of his spiritual faculties? This is an age of specialization, and where only practical personal experience really counts for anything.

Intense desire is true and eloquent prayer. Desire is the great magnet that draws from the spirit-realm. It is that which reaches out and draws to the soul the divine spiritual ethers, as the dynamo set in rapid vibration collects the electrical energy from the atmosphere surrounding it. The mind must be fixt, centered upon God, the invisible source of all power, wisdom, and love, and it is the constant attention and devotion to this sublime principle that brings us into harmony with the Divine Purpose whereby this higher power and intelligence may flow thru us and become a part of us.

All wisdom is of God whether received consciously or unconsciously. With the materialist this wisdom means the product of his own brain—the superior process of his own reasoning. But the one who has developed the faculty for sensing this intelligence, knows the source whence it comes. Because of the invisibility of all power, all wisdom, it is difficult for man to realize the source of its emanation; but he thinks this intelligence is his own, and therefore he colors it with his own ideas and concepts of life. But when man purifies himself, setting aside his own personal desires and ambitions, he may then divine the purpose in this higher mind or intelligence.

The beloved Daniel recognized the true source of wisdom. He did not boast—as many are wont to do—of his great powers of perception, but he gave credit where credit was due. When King Nebuchadnezzar's vision was revealed to him, he did not flatter himself as possessing superior knowledge over the wise men of his day, but he acknowledged the source of his intelligence, saying, "Blessed be the name of God for ever and



ever, for wisdom and might are his." Daniel's superiority over the wise men in interpreting the king's dream, was not on account of greater learning or intelligence, but it was due to the development of the higher or spiritual faculties.

The key to Daniel's greatness is to be found in the order and conduct of his life. Honesty of purpose, faithfulness to principle, purity of life, devotion, and love of justice, mark his character. These attributes are essential for spiritual unfoldment.

PURITY

By John Thompson

What tho we climb the winding stairs
That lead to realms of light,
If still the paradise we seek
Transcends our farthest sight.
Our spirits pine for purity,
The crowning gift of Heaven,
Nor can true satisfaction know,
Until the boon is given.

Lord Jesus, give us Purity,
Forbid our eyes to roam
Where idols crowd the nether spheres
And angels never come.
We lift our hearts for purity,
We long thy face to see,
Possess us by thy Spirit, Lord,
We fix our thought on thee.

From Words of Faith.

HOW WE GROW TO TRUST GOD

By Eli

OUR experiences teach us that we have an assurance of our acceptance of God; and as year after year passes by our confidence in that Power grows stronger, for we who are living the life of regeneration, realize that were it not for the Spirit of God that is ever near to help us, it would be useless to strive further in this direction.

We often recognize the fact that we still retain traces of the old nature, that the depraved mind-currents of the world can easily flow in if we leave God, and it is not difficult for us to lose faith in this holy life, and to relapse into our former evil habits. "For sin [as God said to Cain] lieth at the door. And unto thee shall be his desire, and thou shalt rule over him." And if we do well for ourselves, and keep out evil, shall we not be accepted? Indeed we shall. It is this consciousness within of our doing well, and of our acceptance of God that stirs up a feeling of a daring nature, that dares to challenge the enemy to do his worst, and at the same time to stand unmoved, trusting God for the right mind at the proper time. How can we defy the adversary if we do not constantly reach out for the mind of God so that we may be able on the impulse of the moment to act in the proper manner?

"LOVE is the only bow on life's dark cloud. It is the morning and the evening star. It shines upon the babe, and sheds its radiance on the quiet tomb. It is the mother of Art, inspirer of poet, patriot and philosopher. It is the air and the light of tired souls—builder of every home, kindler of every fire on every hearth. It was the first to dream of immortality. It fills the world with melody—for music is the voice of love."

SELF-CONSCIOUSNESS

By L. D. N.

THE sphere of self-consciousness and volition is the true sphere of personal responsibility, because there is within it conscious freedom of choice in the mode and direction of the personal activities.

Man is at liberty to turn within and receive and follow the leading of the spirit, or he is free to yield to the solicitations of the animal nature. Every man is conscious of these apparently conflicting tendencies of his nature, and that his choice entails personal responsibility. He feels a sense of defeat and degradation when he has yielded to the animal against the protest of the spirit.

He feels also a sense of dignity and of noble achievement when thru spiritual inspiration he has subdued and overcome the clamor for personal indulgence and won a victory over his lower nature. The only pathway to human achievement or true development and progress is therefore disclosed to the personal consciousness of men, the truth of which universal experience is a perpetual confirmation.

This highway of holiness is entire consecration to God and personal cooperation with his Spirit in the inward life, in overcoming the resistance of the animal and the physical, bringing them into complete subjection to the soul, and perfecting the body as an organic instrument for the higher activities of the soul, in the work of achieving complete mastery over all environments. This emphasizes the importance of the early and proper training of the human will in the supreme lesson of life, obedience to and cooperation with established laws.

The Master himself attained his transcendent life, and achieved his marvelous victories thru this perfect obedience to the divine voice within. He said of himself, "It is my meat to do the will of him that sent me, and to finish his work." In this he stands as "the way, the truth and the life" for all men. Each man has thus to finish the Father's work in and thru himself by this cooperation.

BEING "BORN AGAIN"

By RUTH

So far as the redemption of the soul is concerned, we believe it to be quite immaterial whether we accept the Biblical account of the miraculous conception of our Lord or not. We need no further proof of his divine origin, than that he overcame the last enemy, death, "that thru death he might destroy him that had the power of death, that is, the devil" (Heb. ii. 14). Thus he taught the way to immortality in the flesh.

But we believe the account, as given in Matthew and Luke of the conception, birth and baptism of our Lord Christ, has a spiritual interpretation not yet understood by many, and that it is a type of the order in which the holy spirit will perfect each member of the body of the Christ; or, in other words, it typifies the "being born again, or from above." The Christ is always born of a virgin; but he tells us, that in him, or in HIS sight, or when we are in his image as it were, "they are neither male, nor female, but are like the angels."

As with the type, so it is with those who are the embodiment of that virgin state; and this condition is made possible by a life of virgin purity, by conserving all the vital fluid generated in the body, and by keeping the thoughts pure and undefiled.

For without this purity, abstinence from carnal indulgence is of no avail; for tho the body may be kept from defilement with

woman, the soul may be in a deplorable state, by indulging in lustful thoughts of the flesh. When, however, by living the RIGHT life, this spiritual body is perfected, the "holy spirit" will overshadow the soul, the immortal germ that lies dormant within will be quickened, and in time, "for there is a time for all things under the sun," the son of God will come forth with majesty and power.

And so, one by one the members of his body will be brought to perfection; and this prophecy will be fulfilled: "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia: for the Lord God omnipotent reigneth." "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready."

"FRIEND: all that is, at all,
Lasts ever, past recall;
Earth changes, but thy soul
And God stand sure;
What entered into thee,
That was, is, and shall be."

—ROBERT BROWNING.

"Some have narrowed their minds, and so fettered them with the charms of antiquity, that not only do they refuse to speak save as the ancients spake, but they refuse to think save as the ancients thought. God speaks to us, too, the best thoughts are those now being vouchsafed to us. We will excel the ancients!—SAVONAROLA.

THE LOVE OF GOD

By EZRA

Behold, what manner of love the Father hath bestowed upon us, that we should be called the Sons of God!—John iii. 1.

NO matter which way it is considered, the Love which God bears to us as his children, is, and of right ought to be, the one inexhaustible theme of our entire life. And no matter how thoroly we may try to comprehend it from the standpoint of the grandeur of nature, or that of our relation to nature, and to our fellow-man, we shall, at last, be made to realize its true meaning—and its fullest expression CAN BE realized—in the interior of the soul, “Be still, and know that I am God.”

“God formed man out of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul (Gen. ii. 7), as these were the words, and this the operation of the Spirit of God, which began at once to carry out the declared purpose of God, which was announced—to “make man in our image and likeness” (Gen. i. 26)—then it follows that we must seek an understanding of God, of his love, and of the meaning of his purpose, within the heart, in the vital currents of our being, “Ye shall seek me, and find me, when ye shall search for me with all your heart.”

“God is love, and he that dwelleth in love, dwelleth in God, and God in him” (I. John iv. 16). Man, coming upon the stage of life thru generation, knows but little of his source, whence comes his real life, what he himself really is, and what his destiny, or his purpose in life, is to be.

He realizes the love of his parents, he looks to it and to them, instinctively, for life and light; yet he is not able clearly

to define this something that binds him to them, and consequently, is not able clearly to define the initial impulse that stirs his activities in any direction, therefore he does not know his real SELF.

The necessity of providing for his physical wants forces him to labor. According to his persistence and faith in himself is the result of his efforts. He realizes that labor induces fatigue, hunger, and thirst. He is impelled to seek rest, to appease his hunger, and to allay his thirst. This seems to be the routine of his life on the animal plane.

Gradually he begins to think, to observe his fellow-man, the things in nature, and to compare one fact with another. Through this process of external reasoning, and a something within him, which assures him that his observations are correct, or points out to him the error of his conclusions, if they should prove to be out of harmony with natural laws, he develops certain beliefs, more or less fixed, according to the nature of the individual, the strength of his faith, or the stage of his unfoldment. These beliefs grow in strength until they have become, for the individual, a law in the inner-consciousness; by this law he is held in his present state of growth, and from this basis he may aspire to know what is beyond his present knowledge, and strive to attain the next immediate step.

In the proportion that he adheres faithfully to what he in his inner-consciousness sincerely believes, or that he has proved by his life and experience, to be true, and in proportion to the strength of his aspirations, and of his faith in God, just so does that inner guide assert its wisdom and its power, until, in time, he has come to learn to depend upon it entirely—he then uses his external powers of reason and observation only to confirm its monitions.

The reason the inner power of intuition must eventually take and hold precedence over the reason and the perceptive faculties, is clearly manifest when we consider that while the ex-

ternal powers of observation, deduction, and research can bring to bear upon any problem only the accrued experience of a single incarnation, the life within, the soul, is the heritage of all the ages, containing within itself the race-experience and the race-knowledge from the beginning, and traces its origin, and therefore relates us, in its purity, to the One First Cause, GOD.

We reason, then, that since there has been no cessation of human life from the beginning down thru all the ages of the past, that as the soul is the basic principle of the life of man, and that God is the Creator and the Source of all life, then there can be no valid reason for doubting that, thru the maintenance of the perfect integrity of the soul, and thru its complete unity in aim and in purpose with the Creator, there should be no cessation of life in the endless ages of the future: "Behold, I have loved thee with an everlasting age-lasting] love."

In faithfully following the promptings of his inner self, man is led to see the necessity for there having been born into the life-currents of the race, a Son of God, the Christ, or Savior, "having taken upon himself the seed of Abraham," (Heb. ii. 16), who, thru unity with and inspiration from God, and by his teachings, and by his purity of life, was to lead man up from the darkness, error, and sin of his animal life, and place him upon the plane of life for which the Creator had designed him, "And I, if I be lifted up from the earth, will draw all men unto me" (John xii.32).

For, of his own power man realizes that it is impossible for him to rise to a higher plane of being, no matter how strongly he may feel that such a state is his birthright, and that he is entitled thereto, "Not by right, not by might, but by my Spirit, saith YAHVEH, God of hosts." In fact, in the latter days, the most strenuous effort has been found necessary to maintain his existence on the physical plane, against the competition of his fellows, and the pressure of circumstance and need.

Without this Savior as an intermediary between man, on the physical plane, and God, in the spiritual world, man could not have come to a comprehension of his true purpose in life, "I am the light of the world, he that followeth me shall not walk in darkness, but shall have the light of life" (John viii. 12).

And the Christ is the only door to that realm of immortal life, of light, and of the knowledge of God, wherein one may come truly to know the love of God, "I am the way, the truth and the life; no man cometh unto the Father but by me" (John xiv. 6). Truly he is our Teacher, our Leader, and our Savior; we may confide implicitly in him and listen to his loving words in the inner-consciousness, for he still lives, and the salvation of humanity from its sin, error, and self-destruction is as near and dear to his great heart as it is to the heart of the Father, "Learn of me, for I am meek and lowly in heart" (Matt. xi. 29). "I am the door, by me if any man enter in, he shall be saved" (John viii. 9).

In reply to the question of Nicodemus, he instructed him, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John iii. 5), showing the necessity for a pure heart, a heart consecrated to God in all of its motives and desires, "Blessed are the pure in heart, for they shall see God!" And he tells us plainly, "The kingdom of God is within you," "Seek ye first therefore, the kingdom of God, and his righteousness, and all these things [material necessities] shall be added unto you." (Matt. vi. 33.)

HE WHO RUNS MAY READ

By JOHN F. POGUE

O that my soul in its solitude dreaming,
Might look out of doors and perceive what is there,
Might learn of the real, lest its dream be but seeming,
That truth with its light is abroad everywhere!

The heart of the world has for all ages hungered
For guidance and faith in the throes of its needs,
Has hungered and thirsted and doubtfully lingered
While slaking its thirst at the dry fount of creeds.

Has hungered and thirsted for certain direction
In paths that would lead to the source of supplies,
And evermore wandered away from correction—
Into deeper despair where the wilderness lies.

I hold that about us, as clear as the mid-day.
Is surest instruction for all of our minds,
The paths of the stars, and the far milky highway,
The waves of the seas and the breath of the winds.

The birds that are singing, the chirp of the cricket,
The frogs in the pool and the rustling of leaves,
The rain as it falls and the sounds from the thicket,
Are whispers inspired to the soul that receives.

It is I who am dumb; it is I who denieth
The language of God that can be understood,
And he who will heed when Infinity crieth
Will find there's a path that will lead thru the wood.

Will find there's a summons that speaketh forever,
To hearts that are trained and to ears that will hear—
A finger that points out the way we endeavor
To follow in darkness, mistrusting, and fear.

Let us look to the wilds, let us study the heavens;
Let us learn of the creature that crawls at our feet;
Let us leaven our souls with the spirit that leavens,
And the spirit will speak in the winds as they meet!

NON-RESISTANCE

By HORATIO W. DRESSER

[Copied from *Unity*]

It has long been customary to disparage the doctrine of non-resistance as inapplicable to this world. Its critics have not first tested it to see if it be practicable, but have raised a few theoretical objections and dismissed the doctrine without further comment. They have not even taken the trouble to ascertain whether Christians have made any serious attempt to practice it. Its critics no doubt regard themselves as Christians, and would resent it if any one should intimate that possibly others are better Christians than they. The critics have simply concluded that this phase of Christian teaching has no practical value. What they have understood non-resistance to be is by no means clear, for they have not first defined what they impulsively proceeded to attack. But probably they had in mind something like the oriental passivity, which is supposed to be the chief reason for the failure of many millions of people in India. That is, non-resistance means, lying down and permitting your enemy to trample upon you, literally giving your cloak also, and turning the other cheek, when to do so is sheer folly. That is to say, non-resistance has been supposed to relate to physical things, and every one knows that in the world of sense each man must take care of his own goods and keep his own possessions under lock and key.

Before undertaking to show what non-resistance is and how it applies, it is necessary to remove a number of misconceptions. In the first place, mere passivity is psychologically

impossible, and what is impossible in the inner world cannot be achieved in the outer world. If I adopt an attitude of acceptance with respect to my fellows, it is because I have convinced myself that this course is wisest, and because I have the power to inhibit other possible plans of action. He who is able to keep perfectly still exercises greater power than the man who merely lets go. Intellectual conviction and mental discipline of various sorts, are required to check our habitual physical reactions, and bestow love or express peace where we might have given a blow. The state that most nearly approaches passivity, so far as external conditions are concerned, and also with respect to the nervous system, is one which is characterized by a high degree of concentration, and concentration is a holding up, not a letting go, of mental powers.

But there is no pure passivity, there must be an active principle within us capable of overcoming a subordinate mental state by one that is superior; that is, when I meet a fear, a temptation, an emotion of anger or hatred, with non-resistance, I turn to another idea with its accompanying set of reactions in an attitude of command of my mental states which is simply irresistible. Merely to accept a feeling of pain, for example, saying, Let it come, is to take an attitude of command, not by any means one of capitulation. Thus to meet the pain means that I have tried other methods, such as dwelling upon my pain or fighting it, denying its existence, and the like, and set them aside as failures. When, at last, I have sufficient power to welcome the pain, to mean what I say when I declare that "pain is beneficent," I possess a power of resistance of decided consequence.

Now, what is true psychologically is true in the realm of social conduct. Non-resistance is a spiritual principle, involves an attitude of outgoing and generous love, and essential to the Christian life. Whether or not I give my cloak also has little to do with the case. It is wholly superficial to judge by

what is done or not done in the external world. If I do give the cloak also it is because I am persuaded that the positive attitude I assume in doing so, will be more effective in helping another than the attitude which would accompany a refusal. If I permit a man apparently to take advantage of me, it is because I really possess an advantage over him. When I raise my hand and return blow for blow, I call out from the man who attacks me more of what he gave, and on that level there is no end. But when I check all animal impulses and send forth peace and good-will in word and deed, I end the matter then and there so far as my participation in it is concerned.

In other words, to be non-resistant in the Christian sense, means to refrain from meeting an activity on its own level, but to come up higher. The best way to overcome evil is not to descend to meet, not to return an eye for an eye, but to turn the scale in favor of good. Instead of opposing, striking, after having worked myself into a passion, I ought first to make my own heart right, then do what the heart prompts. Instead of withdrawing into my shell, I should give, give of myself, then I shall call forth a very different sort of a reaction. If I love my enemy, instead of fighting him, he will cease to be my enemy, so far as my own consciousness is concerned. Experience shows that it takes two to make a quarrel.

It requires some knowledge of the inner life to be persuaded that the silent forces are the greatest. As a race we have been taught to be suspicious, to be on the defensive, occasionally to be decidedly aggressive, and the power of habit is strong upon us. In order to test the higher principle it may be necessary to pass thru a stage of experience where we are too receptive, inclined to yield too much. But this is not non-resistance; it is merely a general letting go, and getting in motion. Really to be non-resistant is to take an active hand in the affair in question. That is the point the critics fail to grasp. When I

have learned that love is greater than hate, that peace is mightier than the sword, and that I have the whole affair in my power, right within my own consciousness, then indeed I am ready to be non-resistant.

I shall not be taken advantage of so long as I do my Christian work in the world as well as I know how. I shall not be trampled upon if I am upright in my spiritual consciousness. People feel the power of a consecrated life and respond, capitulate, and are ashamed. If, with Confucius, I judge all men on the presumption of their innocence, if I fully accept them as souls, sons of God, they simply cannot have power over me. "God and one make a majority."

IF WE HAVE NOT LEARNED

"If we have not learned that God's in man
And man in God again—
That 'to love thy God' is to love thy brother,
And 'to serve the Lord' is to serve each other—
Then Christ was born in vain!

If we have not learned that one man's life
In all men lives again;
That each man's battle fought alone
Is won—or lost—for every one—
Then Christ hath lived in vain!

If we have not learned of immortal life
And a future free from pain—
The kingdom of God in the heart of man
And the living world on heaven's plan—
Then Christ arose in vain!"

"THE KINGDOM OF GOD IS WITHIN"

By E. O. RICHBERG

WITHIN what? What is needed to complete this statement? The kingdom of God is within all and everything. Perfect life, the germ of which centers and originates all manifestation, visible and invisible, is the God from which all is derived; toward which all progresses. Modified by more or less immediate heritage and by environment, this life assumes to our material or physical vision distinctive and individualized forms, and, according to our capacity and development, we admire, covet, disapprove or dislike.

We accept as undeniable facts, whether or not we attempt any explanation in detail therefor, that one bird can sing, another can only chirp; that some dogs may learn man-like antics beyond the capacity of others; that a typical dray horse may not aspire to win in the speed race against his slender, sleek brethren; that the heliotrope and the rose has each its own peculiar fragrance; that while some individuals find, and contribute to others of their kind, joy and compensation for all the privations of poverty, in harmonious colorings, or musical combinations, others of the same genus, even race, neither feel nor contribute to this heaven-like consciousness.

"Heaven-like" is not too strong an expression, for indeed in the awakened consciousness to which reference is made, one, in truth, recognizes the possibilities of heaven—the perfect life—the kingdom of God. These transcendent joys, tho fleeting, reveal glimpses of the glorious possibilities of a *harmonious* existence.

"Seek ye first the kingdom of God"—tho seemingly an

easily comprehended bit of advice, obedience to which all might yield—is the one and only *complete rule of life*; for we are guaranteed thru obedience to this changeless law—by the same accepted authority—that all (else) shall be added thereto. This *rule* is not beyond the comprehension of man, tho possibly beyond his present or immediate reach. As if for our encouragement, however, we may also read and believe, “Seek and ye shall find.” Thus we have the complete lesson, and to follow its teachings is neither so easy nor so difficult as it may at times appear.

This *universal law* may be observed not only to our continued advantage, but it *must* be obeyed sometime by all of us. He who because of his immaturity sees only fruitless self-sacrifice in such obedience to the inborn and undying dictates of the Spirit, has not yet sighted the *goal of life*—his destiny. He is still amusing his childish manifestation with the purposeful toys afforded by the Father’s love. He is not to be frowned into dissatisfaction, to be mocked or in any way punished; all manifestations of life have their every stage from infancy, else were perfection less than omniscient. Many earth-children there be who appear not to need all the intermediate stages of this life, not because of favoritism from birth; but only because of earlier experiences not of our earth-record.

This idea of reincarnation, tho most logical, gains ground but slowly; adult consciousness is so enveloped and cushioned in its long-accustomed materiality. The consciousness of childhood is more reliable and untrammelled; but when our little folks tell us of journeys afar and of associates and experiences quite unknown to parents and guardians, we smile incredulously, frown severely, or correct harshly—according to our mood or relationship; seldom allowing ourselves to encourage, even for entertainment, the “dangerous story-telling habit.”

By what right do we thus dwarf and blunt this inner sense of a life beyond or before this—to us, perhaps, the only exist-

ence? Why should we so unhesiatingly brand such harmless prattlings as fiction—or worse? Were it not wiser as well as kinder to listen quietly to their "experiences" with an invisible world; and, without encouraging an unhealthy ambition by undue questionings and greed-exciting wonderment, quietly seek to discover thru these new arrivals whether an unfolding of memory or a rejuvenation of slightly dimmed or blurred consciousness, might not result in bringing forth revelations with which to confirm inspirational thoughts, prophetic intuitions and visions of brighter spheres and accomplishments for which we often vainly seek among world-wearied adults?

In isolated cases this encouragement seems to have been extended and the results have proved so highly gratifying that the youthful prodigy has been hailed as a marvel, a seer, a medium of communication between the so-called dead and the living; before whose childish personality unwise adults have deferentially bowed and whose normal physical development has thus been warped and interrupted.

Such mistakes belong naturally to the preparatory and experimental race seeking for knowledge; but let us learn therefrom all possible truths. Let us not deny to man or child the possible power to pierce the material veil and to read or to pass in review his past experiences. Of equal importance is it that we realize that youth in every incarnation has its youthful *requirements*; that we may encourage the soul-consciousness to reveal itself only by such methods as shall not despoil it of its present childish rights and needs. Tho it may have lived thru countless childhoods, it needs the experiences afforded by the present opportunity, for some reason known only to Infinite Wisdom. It must have them, and by sensational and artificial treatment we not only interrupt, retard, and despoil its present individual development; but, simultaneously and violently close the portal thru which we would peer for glimpses of the Great Unknown.

Let it be understood, however, that it is here and now admitted that had we been prepared heretofore to accept and to understand wisdom aright, we should have been differently guided in our search for the *narrow way*. May it not be that the time is at last near at hand, and that the writer is only one of thousands in whom this same fruitful thought has budded? The leaven is always working for *perfect understanding*, and if perchance *this* be the year or the century wherein the *memory* of babes is to be protected and revelations direct from mature souls in childish forms are to be made and received, then these reflections have not been purposeless.

Even as the Spirit dictates, the message must go forth—wise or foolish it may seem to those in the valleys or on the mountain tops.

WITH the permission of our Editor, another application of our text:

“The Kingdom of God is Within,” “Seek and ye shall find.”

Something has long been known—tho vaguely—of a comparatively new school of medical practise, the “Homeopathic,” which has not heretofore been as closely associated with the mental sciences as it would seem to deserve. Only recently have its practitioners been able to grasp the subtle truths underlying the cures they themselves have made.

Possess of a means, apparently illogical and inexplicable, the adherents of this school have studied for more than one hundred years so aptly to apply its methods—suggested early in the nineteenth century by the distinguished German chemist and physician, Samuel Hahnemann—as to convince a skeptical world of its wonderful benefits and thus to bring them within easy reach of all. Only since the Atomic Theory was dethroned and Science began to whisper mysteriously about *Electrons*, have earnest homeopathic students seen a rift in the clouds and felt the chains of ignorance and superstition, that

have restrained their humanitarian efforts during these long disease-burdened years, weakening.

The watchword of every doctor, especially of every Homeopathist should be "The Kingdom of God is within" every known substance; and well indeed do the latter realize that those who faithfully and patiently "Seek shall find," thru recognition of this fact, a remedy for all suffering fellow-beings; for, within every grain of sand, every weed, flower, seed, root; every creature that creeps, swims, flies, eats, dies, is a manifestation of that intangible thing we call "life"—manifested by vibration, potentized electricity.

Every individual manifestation, whether as rock, plant or breathing creature, maintains its normal existence only while its distinctive, characteristic vibration is maintained.

Whenever this life-force—Hahnemann called it a "Spirit-like Vital Force"—is disturbed, interrupted, we have a discordant, abnormal condition, disease. What shall reestablish harmony—health? Not man with crude instruments and cruder drugs. Man himself is created from a tiny cell, thru its division and multiple subdivisions, arrangement and specialization—*all from the single cell, guided and controlled by this inherent individualized and characterized force, intangible, vibratory.* Only the same unerring power, none other, can reestablish the original harmonious combination.

Man plucks a poison weed, the pulsating life-force of which is antagonistic, obnoxious, to all human vibration; disturbed function results. The invader pushes its way into the tissues, attempting therein to establish *its own characteristic vibratory life*; distress ensues; vital force (of man) hurries its neutralizing agencies to the scene of action, generates new armies filled with enthusiasm (vibratory life) to combat the foe, and may conquer with his first call for troops, may drive out the intruder—"eliminate the poison," restore health, harmony. If not, what then? Shall we hope more from a physician and his

drugs than from the inherent, Infinity-sent Power? If a drug cures, it is by establishing the normal vibration—characteristic to this individual. How is this to be accomplished—the selection to be made? Here is sounded the keynote of all medicinal cures.

It is now generally admitted that self-protection is the ruling instinct of every creature, necessarily so. Our only hope in diseased conditions lies in a recognition of this all-important fact and a strict obedience to the underlying Law. Let us learn, then, how Homeopathy claims to solve the problem and obey the Law.

Homeopathy uses that medicinal substance which by repeated experiment has been found to produce in healthy men an abnormal condition *similar* to that brought about by the poison weed. This remedy is applied thru the nerve channels (usually of the tongue) in minute quantity; the drug or crude substance being so attenuated (potentized) that *all is lost save its characteristic vibration—its vital force*. *Potentization* is the most essential phase of improvement since Hahnemann first evolved, discovered, or re-discovered the great "Law of Cure."

It will be seen that by the above-mentioned means, the nature (of man) is violently attacked by this condensed enemy similar in its purpose and habit to the one already opposing her reign. The effect is identical with that upon the oft-quoted invalid, who tho bedridden for years, at the alarm of "Fire!" rises from her irksome couch and rushes away for safety, to find herself cured.

The emergency!—immediate physical danger threatens; the soul-consciousness summons *latent* vital force to prevent self-destruction; obedient to the instinct for self-preservation the heretofore reserved energies drive out the formidable enemy and recovery ensues—in curable cases. If the vital force has thru overwork or long-continued inaction become hopelessly disturbed, weakened, and shows no increased power when thus

assailed; if discord persist—it is too late. The Kingdom of God—in miniature—is being closed out for a time, and the germ of individual expression, its duties ended, is seeking opportunity elsewhere.

Man may never hope to heal or to restore to health after the human body has lost its power of reaction. Then *only* are palliatives and superficial aids, even experimentation sometimes welcome assistants in easing the rough pathway down to physical oblivion.

So subtle are these principles and methods, and so laborious the preparation and practise that one wonders not that few homeopathic students remain true to their ideals, as pictured by Hahnemann in his "*Organon of Homeopathy*." Only one college in the world, within the knowledge of the writer, holds strictly to these ideals in both teaching and practise; and as comparatively few among these often-maligned practitioners can afford or are willing to sacrifice *gratis* their time and abilities in the interests of humanity at large, even that one loyal institution finds much difficulty in securing for every chair a faithful, unswerving adherent to homeopathic principles.

Handicapped as they are, and limited as to means, they are still able to show to unprejudiced investigators the wonderful possibilities of this system of natural and logical medical treatment.

It should be added, probably, that there are upon every side, surgical cases that unequivocally demand surgery, as all purely mechanical errors call for mechanical correction. All Schools meet at this point. With a sliver in the finger, a cinder in the eye, or a broken limb, no sane man with self-respect resorts to physic; but when the life-force, the Ruler within is disturbed, assailed, his reign threatened by an antagonistic manifestation of Infinite Power, whether or not surgery be also required, then summon forth the regulars—the militia—all the reserves if needed, and allow that wise Ruler within to direct and con-

trol their action as He has done since—yes and before—the day of birth.

This is not a plea for Homeopathy as a medical school of practise, but for the best opportunities for human beings as the children and direct heirs of God—*perfect life*.

POISE

LURA BROWER

THE soul whose heart is steadfast fixt on me,
Can be at peace midst most distracting noise;
Fierce storms of sorrow, pain and trial lose power,
O'er those who find this place of perfect poise.
Here one at will can enter and abide
In true security what e'er betide.
When foes within and foes without assail,
Beneath the shelter of my wings can hide.
Poise is not found by dwelling far apart
In hermit's cave or mountain fastness lone,
To those who in the world's mad whirl can keep
A sweet serenity—true poise is known.
Take pattern of the bird, whose nest was built
Over a roaring torrent. Unafraid,
She rested there and sang when hurricane
Dashed high the spray, and wild the tree-tops swayed.
She trusted to that guidance sure, which gave
The knowledge how to make her home secure,
And so could sing as well in storm as shine,
Knowing her dwelling place could storms endure.
Thus ye whose hearts are fixt on me can rest
Unmoved; when low the wrecking hand of Time
Lays waste the fairest places of the earth,
You walk with me serene on heights sublime.

STEPS OF ATTAINMENT

BY ENOCH PENN

"THOU shalt not take the name of YAHVEH thy God in vain, for YAHVEH will not hold him guiltless that taketh his name in vain."

To do anything in vain is to labor for nought, or to obtain no adequate result for the means used or the efforts put forth. Usually it is understood that to take God's name in vain is to curse and swear—pronouncing God's name. But that is profanity. To take God's name in vain is very different.

Let us illustrate our understanding of the matter. A man has a large business, and is rich; he says to himself, "I have no heir to take charge of my business when I grow old, and to perpetuate my name. I shall marry and have an heir to take my place and to perpetuate my name." He marries, and in course of time begets a son. At the proper age the lad is sent to school; but he is indolent, and does not want to learn. He complains: "Why should I weary myself covering my slate with figures; whether I do the sums right or wrong they are rubbed out just the same. And besides, my father is rich enough to hire all this work done for me and save me all this labor. I might just as well be playing. When I write my copy-book full it is laid aside and is of no use to me or any one else."

With such reasoning as this, he convinces himself that his life is made unnecessarily irksome by his father's unreasonableness, and so grows to young manhood with but a very superficial education, his time and interest having been mostly taken up in sports of various kinds, and perhaps dissipation as well.

When he is grown his father, still desirous that his son take

his place, takes him into the business, placing him first in one department, then in another, but the habits of idleness and of dissipation are formed, he takes no more interest in the business than he did in his studies. It was in vain that the father had brought him into the world and given him his name; in vain that he had tried to educate him; in vain that he had striven to interest him in the business sufficiently that he might safely give it over into his hands. The young man has had all these opportunities in vain.

The vast majority of men are like this son. They take but little interest in the lessons of life. They do not realize that the toil and labor to which they are impelled is not intended to make their life irksome, but is for the developing of their faculties and powers, that they may grow to be like their Creator, and ultimately be fitted to take charge of his creation. No, they prefer a life of recreation and dissipation to a studious life, fitting them for the large responsibilities which the Father has designed for them.

As we look abroad thruout the world to observe the results of man's labor, we find that everything that man makes or builds soon decays; of all the works of ancient peoples but little is left. We find the Pyramids, the Great Wall of China, and a few fragments of ruins here and there thruout the world, but they are of no more use than a sum on a child's slate.

So we see that the toil and labor of man is not that it is valuable in itself, but it is the means whereby man develops his faculties and powers preparatory to entering into the real work for which he was created, namely, the control of all nature. In fact man is preparing to enter the cause realm and take the dominion over all the earth.

We read in Rev. ii. 7 the charge to the angel of the church at Ephesus, "To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God." What is this "overcoming"? Jesus said to the Jews, "Ye

shall know the truth, and the truth shall make you free" (John viii. 32). The Jews answered, "We were never in bondage to any man." But Jesus informed them that being sinners they were in bondage unto sin. And death is the penalty of sin. Then to know the truth enables one to prolong his life.

The Spirit cries thru the mouth of the prophet, "My people are destroyed for lack of knowledge." "Knowledge is power," and the implication of these statements of Jesus and of the prophet, is that the possession of certain knowledge gives the power to prolong life; which answers to the words to "eat of the tree of life." Knowledge comes thru perception and perception thru attention. Then we must pay attention that we may perceive, and perceiving, know.

It is ignorance then that we are to overcome? Yes, and it is more. There is a veil of stupor that is upon all minds that have not overcome, which few realize. This stupor is manifested in the fact that there are comparatively few men that can take a subject and think it out carefully in an orderly manner and bring it to a clearly-defined, logical conclusion. How soon the ordinary mind, in attempting to solve a problem, stops short, unable to see the next step. Thus is illustrated the darkness that is upon the minds of the people, as stated in Isaiah vi. 10, "Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and convert, and be healed." We shall not at this time attempt to explain what the pall of darkness that is upon the minds of the people is, but it is a mental stupor that must be overcome before one can gain the knowledge which gives the power to prolong life.

This first overcoming, then, is to awaken the faculties of the mind to activity, to cast off the stupor that veils the minds of all flesh. So that with a mind that is alive, awake, and alert, we may by attention perceive and know those truths which lead

to life. We might say then that the first overcoming is to awaken the faculty of perception that we may know the truth and be free and have the power to prolong life.

The second overcoming is mentioned in the charge to the angel of the church in Smyrna, "Be thou faithful unto death and I will give thee a crown of life," and, "He that overcometh shall not be hurt of the second death." Here we see the overcomer crowned with life, and the statement "shall not be hurt of the second death" more than implies, it clearly states, he shall die no more, that is, has attained immortality.

By what means shall immortal life be attained? The overcomer of the first difficulty has developed the faculty of perception whereby knowledge is gained. By perception simply knowledge is gained. Those who have large and keen perceptive faculties are sometimes "walking encyclopedias of knowledge." But the knowledge which leads to life must be a knowledge of certain things, not any kind of knowledge.

When Ezekiel prophesied concerning the temple of God and its ordinances which is to be restored, the Spirit declared concerning the priesthood, "They shall teach my people the difference between the holy and the profane, and cause them to discern between the unclean and the clean." Now these overcomings are for those who are to become "Kings and priests unto God and to reign on the earth."

The discernment of differences is thru the faculty of discrimination. With the faculty of discrimination one discerns between the clean and the unclean, the holy and the unholy. By discerning between the things of the Spirit and following after them, by ignoring as not essential the real the knowledge of the profane, the true pearls of truth are collected. The pure gold of truth composes the riches of such a one. The awakening of the faculties of the soul and the conscious unity with God and the spirit-world, give to one a crown of life which "fadeth not away."

Thus we see that as pupils in the school of life wherein we are preparing ourselves to take our Father's place in the control of the world, to dominate the earth, we must develop thru long years of effort those faculties and powers of mind and of soul that will enable us to take charge of some part of our Father's business. For the command is, "Son, go work to-day in my vineyard." And Jesus declared, "I must be about my Father's business."

That these things lead to the ultimate declared concerning man's creation, we perceive, for the seventh overcoming results in complete dominion. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

To sit with the Christ in his throne, means the attainment of co-rulership with him. And this dominion is by virtue of the developing of Godlikeness, the developing thru long years, and shall we not say, many lives, of painful, tedious effort.

Thus we see that the gaining of all these wondrous things spoken of in the Bible, is not by some great, wondrous, misty, mysterious magic; it is by the developing of the inherent capabilities of the man thru long and painful effort that "the saints of the Most High shall take the kingdom and the dominion under the whole heaven, and shall reign for ever and ever."

"To know the truth it is necessary to will the truth, and to be the truth. . . . A perverted nature cannot see the truth. A man must be in harmony with it by moral and spiritual affinity, in order to apprehend it. . . . Only they have sight of spiritual verities who arrive at them thru spiritual experiences. Only the true soul can know the truth."—Rev .F. Hedge.

THE NAME

BY HENRY PROCTOR, M. R. A. S., F. R. S. L.

THE revelation of the name of God to his chosen was progressive. As he said to Moses, "I appeared to Abraham, Isaac and Jacob as *El Shaddai* but by my name YAHVEH I was not known to them." It is not necessary to suppose that Abraham did not know that YAHVEH was also the name of the Most High God, possessor of heaven and earth whom he worshipped and of whom Melchizedek King of Salem was a glorious priest, but neither the intrinsic meaning nor the power of the Name was given to him as it was afterwards given to Moses: for to Moses it was explained as meaning *Ehyeh Asher Ehyeh*, "I will be that I will be." From the time that the Name was made known to Moses he had power over the elements; authority over the waters to turn them into blood and to open and shut the heavens.

Abraham had no such power. He knew God only as the God of the breasts (*Shaddai*), the shedder-forth, the provider, or the Mother God. And so Abraham became very rich, because the Lord prospered him in everything, and promised to him and his seed, abundance of temporal, as well as spiritual, blessing. The keynote of Abraham's revelation of the Name was: "The Lord will provide," but further than the great defeat that he inflicted on the four kings, no work of power was manifested thru him. With Moses it was far otherwise, for all his after life was a series of signs and wonders such as had never before and have never since been seen. Thru the power of the Name he was made a God unto Pharaoh, who in all the desperate straits to which he was reduced during the great

plagues which for a time ruined the land of Egypt, did not pray to the God of Israel, nor even to the Gods of Egypt, which latter he had already found powerless to help him, but his prayer was always to Moses for deliverance from the plagues.

Such confidence indeed had the Power of the Name in Moses inspired in him that in his very last interview he implored his blessing.

The strength of David was found also in that glorious Name, as we may see in his answer to the challenge to Goliath, "Thou comest to me with a sword, and with a spear and with a shield : but I come to thee in the NAME of YAHVEH *Tsevaoth*, the God of the armies of Israel whom thou hast defied."

The name of the God of Jacob was a defence, a high tower in which the righteous could take refuge.

As with Moses so with Elijah, for in the degenerate days of Israel, he appears on the scene in the power of the Great Name with the striking and terrible announcement that "As YAHVEH Elohim the God of Israel liveth, before whom I stand, there shall not be dew or rain these years but according to my word."

During the three and a half years of drought and famine which followed this remarkable declaration, we do not read that Israel appealed to their God, but that Ahab sent everywhere searching for Elijah, as Obadiah said : "There is no nation or kingdom whither my Lord hath not sent to seek thee, and when they said, He is not there, he took an oath of the nation and kingdom that they found thee not."

These two, Moses and Elijah, had exercised the power of God upon the earth, and these are they who appeared with Christ upon the Holy Mount of Transfiguration, and shall yet come again for 1260 days (3½ times) having authority for that period "to shut heaven that it rain not in the days of their prophecy : and over the waters to turn them into blood, and to scourge the earth with every plague as often as they may desire."

Moses and Elijah acted as the vice gerents of God on earth, because his Name was in them. There is no authority apart from the Name. The authority by which the Christ did all his mighty works was in the Name, and in his final commission to his disciples he said, "All authority is given to me in heaven and on earth, go ye therefore and disciple all nations immersing them into the name. And these signs shall follow them that believe: in my name they shall exorcise demons: they shall speak with new tongues . . . they shall lay hands on the sick and they shall recover."

This was the authority by which the Seventy cast out demons, cleansed the lepers, made the blind to see and the lame to walk, and thru which the Apostles and Prophets after Pentecost did many signs and wonders among the people. This they clearly affirmed time after time, saying to the people, "Why look ye on us, as tho by our power or our holiness we have done these things? His name thru faith in his name has made this man strong." All things were done in the Name. This also is the mark of authority granted to the overcomer: "I will write upon him the name of my God, and the name of the city of my God, and mine own new name:" and thus when the 144,000 overcomers are seen on Mount Zion they have his Name and the Father's Name written on their foreheads. How wondrous are the Names of God! Let us consider what it means to take the Name of Jesus. "He is called Jesus because he saves his people from their sins." To take the Name of Jesus means therefore to take him as a Savior, and so, following in his footsteps that we ourselves become saviors of men. We are his seed in whom he prolongs his days upon the earth.

In like manner we take the Name of Christ, when we are like him "anoined with the Holy Spirit, and with Power," so as to "go about doing good and healing those who are opprest of the devil." We are thus "Christed" or anoined—together with him, and the anoining which we thus receive "abideth

in us and teaches us concerning all things," so that we have no need that any man should teach us, but the anointing itself teaches us so that we are said to "know all things."

To take the Great Name as Moses took it, we have to yield ourselves entirely to the Will of God—so that he may energize us by means of the Holy indwelling Spirit both to *Will* and to do his good pleasure—producing in us both the will and the execution so that nothing is impossible to us, because all things are possible to God. This is what the Blessed Master encourages us to expect when he says to the believer, "The works that I do shall he do also, and greater works than these shall he do—because I go unto the Father, and nothing shall be impossible unto you."

SORROW

BY NAOMI HALE COOKE

"WOULD I had met thee, Sorrow, at the door,
And, falling, claspt thy feet in glad embrace;
But no! I crouched with terror on the floor,
And hid with trembling hands a coward's face.

Would I had met thee, Sorrow, but they said
That death and thee walked ever hand in hand;
How could I know thy touch brought life instead—
Thy mystic touch that none can understand?

I would have met thee, Sorrow, but I thought
My heart would break beneath thy heavy rod.
Not having learned the pleasure that pain brought,
How could I dream without my door stood—God?"

HARMONY AND DISCORD

BY A. MCINNES [London]

IN perusing Holy Writ there is a peculiarity apparent to students of "Solar Biology." In no part does the Bible ever mention more than twelve tribes of Israel, or more than twelve Apostles; these being equivalent to the twelve gates of the Heavenly Jerusalem, or the twelve signs or Houses of the Zodiac. Yet we are informed, in the latter part of Genesis, that Israel on his death bed, altho he already had twelve sons, adopted as his own, Ephraim and Manasseh, his grandsons. They were to be to him in place of Reuben and Simeon, while any other children of the Egyptian marriage were to be Joseph's own. Now, surely 12 and 2 equal 14.

Again: The Lord selected twelve Apostles. Judas Iscariot having become discarnate, Matthias was selected to fill his place (Acts i. 26). Some think the Apostles in assembly made a mistake in doing this. But was it not essential for the manifestation of the Holy Spirit at Pentecost that the body be complete in its twelve parts? Repeatedly Paul lays claim to apostolic honors. So that, when we include Paul and Matthias with the twelve chosen by the Master, we again have the mysterious fourteen.

Without doubt the keynote of the Creator is Harmony, for Harmony signifies happiness, health, roundedness, success, sustained and revivifying vibrations, and everything else that is desirable to the pure in heart.

As there are twelve tribes of Israel and twelve Apostles, the great Universal Law gives twelve notes in music; i. e. seven naturals or white keys, and five sharps or black keys on

the piano and organ. But there is the peculiar fact, that here also we meet the fourteen, for there are seven, and only seven, possible keys each in the major and minor scales.

From the foregoing it would seem that the twelve tribes and the twelve Apostles, required of necessity to be amplified to fourteen in order that the Universal Law might be requisitioned and that the divine harmony might find expression on our earth.

In connection with music there is another interesting fact not generally known. Each note is not in absolute chord with the note on each side of it; for, if it were, this would cause discord when certain keys were struck. From this we may learn that we must be willing to allow latitude to others, who, altho they love the Christ, cannot see with us exactly eye to eye, for it is in this obvious differentiation that the harmony of heaven is produced. One note does not quarrel with another because it is so different in tone and volume; but each produces its own sound according to its position in the instrument. Since it takes a man many years to master the science of piano-tuning, surely it befits us to leave to the All-Father the production of the desired harmony among the sons of men.

After the Apostles had past away, and the Church became materialized, during the long, dark ages, Christians thought they did God a service and showed forth the love of Christ by torturing, imprisoning, and murdering those who did not sound true to the *single note* produced and prescribed then by the ecclesiastical authorities. How can we possibly judge each other since not only are we really incapable, but Jesus commands, "Judge not, that you be not judged."

The twelve Tribes, how they quarrelled among themselves, as also did the Apostles! How necessary it is that we ever make it the highest ideal of our lives to be "In Tune with the Infinite."

Surely the purpose in studying "Solar Biology" is to find the life-note of the individual. The heart does not see as the

eyes do, nor do the knees know as does the head. Each part of the body comprehends and acts according to its position, quality, and function. And, inversely, its position, quality, and function in the Grand Body causes each individual to know and to act as he does.

Hence we should be sparing in our condemnations, and like the note in the piano simply produce our own sound truly. Then another and another note will strike in accord. Gradually the celestial harmony will well forth in sublime cadences, man will "discover" his brother man, the angel choir will take up the strain. The burden of the angelic anthem will be the Song of Bethlehem. After all the wars, diseases, and other discords, none shall say they are sick, all will know the Lord from the least to the greatest. Then mankind will join in the refrain, "On earth, peace; toward mankind, good-will."

"Kindness adds sweetness to everything."

"We are for the most part unhappy because the world is an unkind world; but the world is only unkind for the lack of kindness in us units who compose it."

"Kindness has converted more sinners than either zeal, eloquence, or learning; and these last three have never converted any one unless they were kind also."

"How many plans for God's glory have fallen to the ground, which a bright look or a kind eye would have propped up."

"There is no better thing which we can do for others than to be kind to them, and our kindness is the greatest gift they can receive."

"A kind man is a man who is never self-occupied. He is genial, he is sympathetic, he is brave."——From "*Faber's Book*."

CORRESPONDENCE

Homestead, Ore.

Dear Sir: On the 28th day of December 1909, I saw the following very remarkable and unusual atmospheric phenomenon:

A MOST REMARKABLE ATMOSPHERIC PHENOMENON

THE locality was on the western bluff of Snake River, Baker Co., Oregon, I was nearly a mile from the river, and about a thousand feet above its waters. I was upon a flat point of a rough rugged mountain, bluffs and rugged peaks below me, and bluffs and rugged peaks above me—a very picturesque and scenic locality, the ground was covered with a few inches of snow. The temperature of the atmosphere was nearly twenty degrees below freezing, the air was frosty and cool, and filled with frost crystals, yet the sun shone with a dazzling brightness. It was nearly 9 a. m. To look towards the sun was a wonder to behold. Under the sun appeared a false or mock sun, too dazzling to look at. On each side of a line towards these suns for about one hundred feet in width these frost crystals were a most beautiful moving mass of all colors of the rainbow, each crystal changing its colors as it turned so as to present a different angle or facet to the plane of the eye. Try to realize, millions of sparkling diamonds of every conceivable color, all in motion, and shining with almost a dazzling brightness, all twisting and turning in every conceivable direction, each one giving all the colors in brilliant beauty, and each one changing the position of its colors with a flash, making a scene of brilliant beauty not within the power of words to paint. It was a dazzling scene of fairy-like beauty, yet a veritable reality. It was nature's kaleidoscope.

I have lived in mountainous regions for over thirty years, and I am a close observer of all phenomena, and this is the first scene of the kind I ever have seen, being the most wonderful, as well as the most beautiful, that I have ever beheld. It was certainly one of nature's most beautiful pictures in the physical world.

I feasted upon this beautiful scene and drank the inspiration of it for about half an hour, when conditions changed so that it gradually faded into the realms of the invisible. The beautiful picture was gone never more to return.

How often have I stood and gazed on some scene of beauty, or loveliness, or sublimity—handiwork of God, or possibly of man—God in man—but never before have I beheld a scene to compare with this one. I was entranced, for it filled my soul to overflowing with vibrations of inspirations of love for the beautiful in nature.

How I wish it were possible to obtain a photograph of this most beautiful and wonderful phenomenon in natural colors. It would be a priceless gem in any art collection in the world.

M. REEVES.

BOOK REVIEWS

THE MASTER AS I SAW HIM: Being Pages from the Life of Swami Vivekananda, by his disciple Nivedita. 540 pp. Cloth. Price \$1.50 postpaid. Address Longmans, Green & Co., New York, N.Y.

This large book contains an account, not of a man merely, but of the ideals, efforts, and the message of a soul with a great love for mankind, who did more than all other religious teachers to give to civilization at large the spiritual truths and the methods possessed by India. But the interest and the force of his influence proceeded from his individuality; and it is his remarkable individuality, rather than any exposition of methods, that is to be gleaned from the book under consideration—a collection of "odds and ends" consisting of his own utterances, and the impressions thus made upon a faithful co-worker, who states in a foreword to this book: "I had recognized the heroic fibre of the man. . . ."

DOMINION AND POWER, or *The Science of Life and Living*, by Charles Brodie Patterson: Seventh Edition, Revised and Enlarged. 297 pp. Cloth and gold. Price \$1.85 postpaid. Funk and Wagnalls Co., New York, N. Y.

MENTAL AND SPIRITUAL HEALTH, by A. T. Scofield, M. D. Cloth; 93 pp. Price unknown. Address R. F. Fenno and Co., 18 E. 17th St., New York, N. Y.

This little book consists of three addresses: "Yesterday", "To-day," "Forever." The lesson and the spirit of the book appear best expressed on page 35, where he brings out the idea of "knowing" God: "There are two marks of knowing God: (and he here quotes Iole who met Hercules, and knew he was great) 'Because I was content the moment mine eyes rested on him; he conquered, whether he stood or walked or sat.'" "Now, have we, as we sit here, got this Heaven-born, Divine 'content' in our souls, which is the mark of knowing God?" . . . "It is not a question of my wanting to do this, and God wanting me to do that; that is all past and gone; that is the language of those people only who do not know God. You cannot be near him without his being everything to you" . . . "It is the change in ourselves that takes place from the knowledge of God."

THE PRINCIPLES OF MEMORY TRAINING, by Frederic W. Burry, 214 Major St., Toronto, Ont., Canada. Paper, 27 pp. Price 15c. Ten lessons: "Memory Training", "The Mental Attitude," "The Spiritual Attitude," "Diet and Exercise," "The Great Subconscious," "Concentration and Reiteration," "The Law of Attraction," "The Force of Habit," "Subjection of the Animal" (in which he says, "There must be mastery all along the line"), and "The Future."

CHRIST, THE LIFE OF MAN: A beautiful pamphlet of 19 pages. Price unknown. By Wm. H. Hoegge, 1800 N. Vermont Ave., Los Angeles, Calif.

THE WAY TO PERFECT HEALING, by William E. Towne., Holyoke, Mass. 80 pp. Paper. Price 50c.

The author states: "It is not claimed that it contains any new teachings. It is a new statement of an old truth. . . . Make this book your daily companion, read and re-read it, and it will guide you into health and joy." And we are pleased to add: he has done very well; but, in his chapter on Regeneration, where he speaks of the perpetuity of life, and of certain states of mind as the insurance of it, he omits to mention what constitutes mind and the maintenance; therein he loses sight of, or has not perceived the basic and eternal principle of perpetuity which is husbandry, economy;

which applied to Man, means the conservation of his procreative life. The booklet is well printed, and sets forth some valuable principles in mental control; and in all respects except the exception stated it is an unusually strong little book which does the author credit.

Adnah.

EDITORIAL

WE have just received a letter in which the following information concerning "Practical Methods" was received :

You will doubtless learn with much pleasure that a translation of "Practical Methods" into the "Braille" is expected to be finished within a month from date. Last night I was speaking to the gentleman who has taken the matter in hand and who is a regular attendant at the meetings of the British Esoteric Society here, and promised him to make this communication to your good self.

The translator's name is Mr. G. Pain, 8 Winefred Grove, Clapham Common. He is now practically blind. But he is a man of some education, and when it is said that he holds the highest certificates obtainable for this class of work, you may rest assured that his version will be faithful.

He tells me that he has been assured that the work will immediately be put into circulation among the blind of these Islands.

It certainly does give us great pleasure to know that this valuable little work is going into the hands of those who need it so much as the blind do. It will indeed be a great comfort and source of enjoyment and perfection of life among those who have but little else to give their thought and attention to, and we hope the little book will soon be in condition to be placed in the asylums for the blind and in the hands of the blind everywhere.

As our readers know "Practical Methods" has been translated into the German and is being circulated thruout Germany, and there is also a movement on foot for it to be translated into two other languages, but the work has not advanced far enough to announce. Truly the world needs this little book and we are glad to know that its friends are work-

ing so faithfully to get it into the hands of those who are seeking a higher and better life.

In a recent trip among the people, we were surprised to find how many there are who have the work and are living the life, and among them were many that one would least expect to find interested.

The thought in this little book seems to have permeated the whole country. Of course we do not mean by this that all, or even half of the people, know it, but there are so many who do and who are working quietly among their friends, that we find a knowledge of it everywhere we go, and as we feel that it is the Lord's work and that we are only the instrument, we find a verification of the word of the Lord thru the prophet, "My thoughts are not your thoughts, neither are your ways my ways." For the work is going on in God's own way and a remarkable fact exists relative to the Esoteric teaching and especially in regard to "Practical Methods;" that is, no person can read it thoughtfully without its leaving an impression, even tho he may turn against it after he has read it and become its enemy, he can never be what he was before. Truth is vital and when it touches the life of a person it enters in and forms a part of it, so that no matter what may happen to the books of the Esoteric Fraternity, they are no longer inert books, but they are living, thinking intelligences, lives of men and women. For this is God's way of doing things; man's way is simply to educate the head, but God's way is to enter into the very life-currents of the race, thus causing a change in the very nature of the vitality within.

NOTICE.

THE BRITISH ESOTERIC SOCIETY meetings are held at the BATTERSEA PUBLIC LIBRARY, LAVENDER HILL, London, S. W., every Wednesday at 8 p. m. (except the first Wednesday in every month). Visitors are heartily welcomed. Suspended for the months of June, July, and August.

Time of Cusp Transits. Washington, D. C., August 1910.				
Body	Enters	day	On h.	m.
☉	☉	2	1	2 a. m.
"	☿	4	4	31 a. m.
"	♈	6	9	49 a. m.
"	♊	8	6	4 p. m.
"	♈	11	5	25 a. m.
"	♊	13	6	18 p. m.
"	♋	16	5	56 a. m.
"	♌	18	2	21 p. m.
"	♍	20	7	31 p. m.
"	♎	22	10	33 p. m.
"	♏	25	0	53 a. m.
"	♐	27	3	34 a. m.
"	☊	29	7	5 a. m.
"	♑	31	11	40 a. m.
☉	♈	23	8	22 p. m.
♀	♊	4	6	3 p. m.
"	♋	23	8	50 a. m.
♂	♎	1	0	40 p. m.
"	♏	10	0	24 a. m.
"	♐	20	4	9 a. m.
"	☊	31	0	52 a. m.
On August 1, ☿, ♈, ♊, and ☊ are situated as follows:				
☿	♈	8°	28'	56"
♈	♎	18	58	32
♊	♈	0	0	52
☊	☊	23	25	15

BIBLE REVIEW

Vol. VIII.

AUGUST, 1910

No. 11

THE END OF THE OLD DISPENSATION AND THE BEGINNING OF THE NEW

BY H. E. BUTLER

THE conditions of the world at the present time are such that nearly every one now recognizes the fact that we have reached a point in civilization when there must come a great change. Theodore Roosevelt recognized this fact in his speech before the Emperor of Germany, and many of our leading men, while they do not say much about it, feel that we have reached a time of some great change.

The Hindu philosophers claim that the year 1911 will end this age and that the Great Restorer will then come and restore to the world the Golden Age. There are too many evidences to attempt to catalog them here that the development of the race has come to the point where there must be a radical change.

The working classes are no longer fitted for work. In the tramp, the laborer, and the mechanic, it will be noticed that the larger portion of the brain is in front of the ears, and that, in the majority of cases, two thirds of the brain is in front of the ear. This is the reason for their being unfitted for continuous hard labor. While they may not have the brain or the organic qualities or the culture to do anything else, yet they are unfitted for hard labor, and the great difficulty that

is before the world now is to find laborers to till the soil and to do the work that is necessary to be done.

On the other hand, the leading minds of the world have reached a point where they manipulate all the affairs of men to such an extent, that they are able to control the entire monetary system and with it the government—these men have an over-development in the power of mind and an under-development, unfortunately, in spiritual unfoldment or spiritual consciousness. But perhaps we had better say a lack of recognition of the spiritual consciousness that is really within them; and the cause of this, primarily, is in the teachings of the teachers of the clergymen, and in the teachings of the churches generally, which have come to a point either of skepticism and infidelity to the Christian religion, or they have refused knowledge and are floating along in ignorance and mere devotional Christianity, which, in the absence of knowledge, repels the intellectual people of the land.

No wonder God said by the prophet to the priests, "Because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest unto me" (Hosea iv. 6). For devotion without knowledge brings evil results, and knowledge without devotion is materialism. But the fact still remains that everything that has stood for permanence, for order and harmony among men, is now slipping away, is in disorder and chaos generally, and what is to be accomplished is the question that arises in the minds of many.

It can be imagined what is to be accomplished if we take into consideration what the purpose in the mind of the Creator in the creation of the world was, and the method by which it is to be accomplished. We are told that the purpose was to create man in God's image and likeness, that man might have dominion, but at present we apparently see just the opposite. Only a few scattered abroad in the land are thinking and desiring to know, and knowledge is scattered broadcast like seed

that is being sown, but it is not yet concentrated and brought into order.

This work of bringing knowledge into order is the work that is before the world at the present time, but in doing this, prophecy tells us that the Creator said he would destroy those that corrupt the earth.

When we consider that the purpose is to cleanse the earth of those that corrupt it, and to make the earth once more a Garden of Eden, where the mind and will of God will be known, where men will be in conscious oneness with the Father, in short, where the kingdoms of this world are become the kingdom of our God and of his Christ, we can imagine what is to be done to bring about this condition.

We cast our eyes abroad and the unfit, the vicious, the dishonest, the treacherous, seem to cover the earth. We see scarcely anything but oppression. To take this condition and bring it into that divine order is the work of a God and not of a man. To do this we can readily see that millions of the present inhabitants of the earth must necessarily perish and pass away, and that all of the old institutions that are based on perversion (and where are there any that are not?) must be broken up, disintegrated, sent back to the primary state.

In the midst of all this wonderful change that is upon the world at present, there is to be brought out a people who have matured their mental and spiritual consciousness to a point where they are able to lay hold upon the fountain of cause, God's great mind, and to unite their consciousness with it, subordinating every faculty, desire, and passion to the mind and will of the Creator, or, in other words, to divine order, to the order of life necessary to bring perpetuity and Edenic harmony.

In view of this picture that we have set before us of the world's present state, the question may well arise in the mind of every honest thinker: What is there for me to do in order

that I may be preserved, pass thru this great change and enter into life, become a member of that new age and order that God is about to establish upon the earth? This no doubt is the most important question that can be brought before the minds of the people, and the answer is simple, for God is good and very merciful, "He knoweth our frame," he knows all about us, the desires of our hearts, the aspirations of our souls, and he also knows our weakness and our frailty, and like a most loving parent will do for us far more than we can now imagine, and yet he will not coerce any one.

In view of this fact, the question must be answered by each one: What is there for me to do in order that I may come into harmony with the divine will and purpose? To answer this question fully would require more space than we have to give in this article.

Those who have read our last work, "The Goal of Life, or Science and Revelation," have before their minds the Order of Melchizedek, the Order of the heavens, that is without beginning or end, an Order of men running all the way from the neophyte on earth who has made a covenant with God, to the highest conceivable angel, or Elohim. The steps in that ladder of attainment are innumerable, and as shown to Jacob, the ladder is set up on the earth in order that earth's inhabitants may escape from the earthly conditions to the heavenly state.

The existence of that Order and the laws governing it are brought to light in our last work just mentioned, so that we have but to call your attention to it here and remind you of the necessity of the spirit of devotion to God; in other words, the necessity of going to God as a little child goes to its father—for surely God is our Father—and earnestly desiring to be accepted of him as a member of that wondrous Order of the heavens.

If you will thus look to God earnestly and prayerfully, consecrating all that you have and are to him and his work, and

will promise absolute obedience to the guidance of the Spirit, or, if you please, obedience to the requirements of truth, so far as the knowledge of truth is revealed to you, you will be accepted as a neophyte in that glorious Order of which Jesus the Christ is the Door. And there will be sent to you a member of that Order from the spirit side of life, who will instruct you, illuminating your mind and causing you to know the truth—the knowledge of this truth will make you free from the law of sin and death.

This will place your feet upon the first rung of that ladder, and being among those that are symbolically called “the sealed of God,” you will be protected, guided and instructed and no evil can come nigh your dwelling, for the Most High will be your refuge, YAHVEH the God of the universe, the source of all power and dominion, will be your strength, your power, for this is the message of the messenger of the covenant, this is the message that becomes the Savior to save God’s people from their sins.

We have reason to believe that the time is rapidly approaching when God will send forth a personal messenger with this message of the covenant, and we have reason to believe that this messenger will go forth clothed with power from on high and will thus be enabled to make God’s people know that he is the son of God and the messenger of that everlasting covenant.

But we wish the readers of this magazine to bear in mind that God is no respecter of persons, but whosoever will may enter into covenant relations with God and become a member of that divine Order that now exists and that has always existed in all worlds and in the heavens. To become a member of that Order is to be placed under the guidance and protection of that Order, because it is the Order that rules the planet earth, and there is no power in any other but in those who have reached that wondrous attainment.

Remember that this Order is not only for the Christian devo-

tee, but it is for all persons who love righteousness and justice for the sake of righteousness and justice. Remember the words of the Master, the Great Door, which he left on record before he went away: "Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out devils, and by thy name do many mighty works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. Every one therefore which heareth these words of mine, and doeth them, shall be likened unto a wise man, which built his house upon the rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock. And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof."

Thus he made it plain that it was not the devotee who imagined he was doing so much for God, but it was those who loved rightness for right's sake. But in order for these to be consciously under the protection and guidance of the Holy Ones, it becomes necessary that they enter into that covenant relation with God which will bring to them the consciousness of their acceptance of him and of their membership in that holy Order. This will be to them a source of great peace, consolation and strength. They will no longer walk in darkness, but will have the light of Life, for they will be made to know what is going on around them and what is to be accomplished by it, and therefore will be able to adjust themselves to the circumstances in order that they may become partakers of the advantages that were designed for them from the beginning of the world.

We pray that the Spirit of the Most High may go with these thoughts, and impress the minds of his people, wherever they are,

and lead them into that conscious unity with him that will be a continued source of peace and consolation in the midst of the greatest darkness and trial that the world has ever known.

Divine peace be with you.

BRIEFS

BY RUTH

THE USE WE SERVE.—How our hearts burn within us, and thrill with grateful love and praise to our heavenly Father, when we realize, for the first time, perhaps, that he is able to make use of us in giving hope, encouragement, and strength to other souls. It may be to a very limited extent because of our imperfections; yet our Father despiseth not the small beginnings, and the Master hath said: "I thank thee, Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so Father; for so it seemed good in thy sight" (Luke x. 21). He said this when the "seventy" returned to him with joy, because the devils were subject to them thru his name; but he replied, "Rejoice not that the spirits are subject unto you; but rather rejoice because your names are written in heaven."

STRENGTH.—It takes strength to overcome all emotion, to see those one loves best in all the universe, next to God, treading upon a treacherous pathway, and then to leave them entirely free, trusting in our heavenly Father to guide them safely; and, if they be not watchful, and attentive to that guidance, to see them fall, yet, to make no outcry—such is the way of woman's overcoming—such must be her faith.

DIFFERENTIATION IN UNITY

BY I. L. HARPSTER

SOME are prone to classify "differentiation" and "unity" in nature as two opposing or contradictory forces, one the antithesis of the other. While in a sense this is true, yet the differentiation and unity as found in nature are essentially necessary for the progress and development of the race. Opposites in nature are as important as life itself, in fact this is the order of life. The law of attraction and repulsion exists between natures and between the sexes as much as in chemistry. This is a first law and it applies to all created forms, and it is as natural as inhaling and exhaling the air; variation in unity is the law of Deity.

When it comes to classes and castes of people, we enter into the field of differentiation strictly; we find unity so far as special interests are concerned, but not unity so far as universality is concerned. These classes represent distinct forces, they are therefore separate entities in the general social order. These classes, while they mark progression in certain lines and in certain respects, yet when it comes to amalgamation or unity of purpose in the vast scheme of progression, there is a marked difference. Yet, can it be said, All this progress has been lost? or, has the development of the race been retarded on account of these classes?

From the unity of the Spirit came separation into individual forms, and this Spirit in man must approach and cohere to unity again. In this transition, inharmonious differentiation must continue until the flux in the soul of man is transformed into the pure gold of life thru the fires of the eternal Spirit.

The inherent qualities in man suggest differentiation, and this differentiation is traceable to, and rests upon, vibratory law. We find this law most potent in music, as the basis of colors, and as the foundation for sympathetic attraction.

Repulsion is discordant vibratory influence. As there are displeasing combinations of colors, so we find inharmony in certain combinations of tones. While inharmonies arise thru the improper arrangement and employment of tones, yet each tone is pure and harmonious in itself, and is required to complete the major, minor, and chromatic scales. And while inharmonies may arise thru faulty combinations, yet can any tone be eliminated from unity—the universal scale? Are not the Master's words applicable here, "Judge not, that ye be not judged"?

If there were but one living human being in the world inharmony could not exist—inharmony would be unknown. Divine Spirit is one essence, just as gold is a separate and distinct metal. Pure gold is a metal classed as distinct from other metals, therefore one: yet gold is not all metals, but it marks a distinct rate of vibration; as do silver, steel, or other metals—each is important in its sphere of use and all are contained in unity, the universal whole.

If, as the Apostle Paul affirmed, "God is all and in all," can we class anything in nature as absolutely impure or evil? Has not everything in nature its place and purpose? If "God is all and in all," then all life is in God. This life, divine in itself, is in differentiation, marking certain vibratory rates, and it is this differentiation or vibratory rate in individuals that man has come to class as good and evil. God delights in variety or differentiation, yet all life merges into unity, for from unity life sprang, and toward unity must all life gravitate, yet in differentiation.

There are no two things alike in nature. Take the apple for illustration: We find in this family a diversity of

kinds and qualities. It is not important to enumerate the different varieties of this noble fruit, but confine ourselves to one particular kind or variety. While there is a dominant quality inherent in a certain variety of apple, no matter in what part of the globe it is produced, yet has the reader ever found any two just alike in quality and flavor—even two apples from the same tree? It seems incredible that nature should be so exacting in her laws, yet experience teaches us that variety is the universal order of things. This same law of diversity applies to distinct nations, communities—yes, even to members of the same family. Because the natures of the members of the same family are dissimilar, should we class some as evil, simply because we are out of vibratory harmony with them, or they with us? Has not each member the divine within him? And, while their natures may not be entirely harmonious to our own, may they not be united for the general welfare of all?

The order of life in human progression is towards unity; but each soul approaches the Divine Center thru a different spiritual angle. Why is this? Because differentiation is contained in unity, and because "God is all and in all." We could not fully appreciate the rose if there were no other flowers. The ear could not detect the entrancing tones of a perfect voice if there were but one sound, or if it were not for the law of vibration.

In studying a painting the eye does not single out one color, to the exclusion of all others, but each color, tint, and shade is indispensable to give expression and proper effect: neither does any one object of interest become the sole attraction, but it is the painting in its perfect and finished state, transmitted by the optic nerve to the inner man, that thrills the soul with delight. The ear dwells not only on one melodious tone in the composer's theme, but on the blending and succession of tones and on the inspiration given by the master's magic touch flowing thru the auditory nerve to the soul, that soothes, delights, or animates to noble thoughts and deeds. All forms

originate from the One. Divine impulses arise and radiate from the center or unity. There is "one stupendous whole," and what we behold is but a scintillation from that Divine Center we call God.

The Nirvanic state is a misnomer, a myth. It is true the Master said, "The Father and I are one," and yet, he called himself a "Son." Again, we learn that the body of Christ that is to be, is composed of many members, yet unity is to pervade it all; and in this unity each member acts out his separate part. As the tone of C cannot supersede or merge into the the tone of A, neither can the soul be annihilated in Nirvana. While each note takes its place in the range of sound, as the scale is one, so each soul being but a part, fills its allotted place in the divinity of God.

Man is but a spark of the Divine, he comprises but an infinitesimal part of the fulness of God; but if this fractional part of Divinity could be destroyed, it would unbalance the great scheme of life itself.

There is a sphere of use for each in the greater and grander brotherhood of man. Each is a note in harmony, and as harmony rests upon each to sustain it, so Deity rests upon and includes all life, the universal whole.

So when the soul, made pure and attuned to Deity of which it is an expressive part, moves in vibrant rhythm with the universal plan, then unity will have been attained with God. But in this unity, each soul being a different celestial tone, differentiates from all other souls; and in this diversity is concealed the *one* great joy in the grand theme of an endless life.

"THE mind is an instrument which when it is tuned and set to a high note in the spiritual scale of music, the angels can awake it to the sweetest melody."—SELECTED.

THE REAPERS OF THE HARVEST

BY ELI

Beseech therefore the Lord of the harvest that he would send laborers to reap it.—Matt. ix. 38. (Emph. Diaglott.)

WE do not hesitate for a moment to believe that the esoteric laborers are the reapers sent to reap the last harvest, and that the unfolding of man's spiritual nature is thru the workings of the Spirit of God. We can in truth say that these hidden mysteries of life never come thru man's intellect alone, for as the Spirit of the Christ in the man Jesus planted the seed so has it also cultivated and nourished the plants thru the different teachers; and now will the same Spirit gather in the harvest of the world thru the labor of the esoteric teachers. Their work as reapers, will be first to take out from the Christian world God's children, and to separate the unsuitable; next to collect into one body those who are prepared to proceed into the next higher realm of life.

These laborers have worked faithfully and the time is now drawing near when they will feast with joy on the ingathering of the last harvest. Are you a part of that fruit? Have you followed the word of God given you by these laborers? If you are spiritually minded you will search out the truth and prove it for yourself and will not be slow to understand the laws governing God's creation and to profit by your opportunities accordingly.

When we consider the different successive stages thru which an individual soul passes in its spiritual unfoldment and the enlightenment which it has gained thru its experiences while being in, or passing thru, preexisting forms, we know all these experiences have now brought the soul to its turning point,

where it is qualified either to advance into a higher sphere of action or to go down into darker ages, until it be finally driven up to the top again.

Hence we find that with God in the process of the cultivation of man's soul and spiritual consciousness, and in the unrolling of these heavenly mysteries, there is neither time nor age, as a thousand years are as one day with God. If you are not ready to accept the Spirit of truth but still continue to distrust the fountain of all truth and give credit to your senses, the father of lies, you are scarcely out of the state of the creative element and are still an infant soul and cannot be gathered in as the ripe fruit of mother earth in this the last harvest.

God said (Gen. viii. 22) : While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease. When we view the process of God's wonderfull laws in the work of reappearing nature, we see light and darkness, life and death, seed-time and harvest. We find also that nature's laws work the same in the creation of a higher intelligence in man. In the morning of life man awakens in the cradle to renew his lessons of life ; and in the evening of life he throws from the soul the soiled and wrinkled garments in death, and leaves the horizon of an earthly existence. Then, we reason that any consciousness above the condition of the earth-mind at the time of death, will be entirely absent, hence death must be the night-time of the soul ; and the soul's growth is at a standstill, for it does not collect knowledge while in the realm of the dead. While we do not retain our memory of preexisting forms, yet there will come a time when the soul will have access to that great storehouse of mind, which it has gathered from thruout the ages ; and will be able to contribute all the wisdom and the knowledge characteristic of its own peculiar nature, and work as an

assistant with the most intelligent beings of the universe in a higher evolving of souls.

Nothing in God's creation is at a stand still. Man must either enter into a higher spiritual consciousness or descend with the arch-fiends of the earth into darker ages. And all will descend who are inflamed with the intemperate appetites of passion, which is the dragon whose venomous sting produces death and hides itself, together with spiteful and malicious beasts, in the rubbish and ruins of the body which is thereby reduced to a state of sickness and decay. These evil and spiteful influences are weakening the mind so that the mind becomes an easy victim to demons in human form to plunder and take control of the will; and if man loses his will he must return to a sphere more suited to his existence.

God said that man should have dominion and power over the animal kingdom and if man weakens or loses his will he cannot act above the animal plane. We find in the Scripture that God created the animal world just prior to man, this proves that the animal world is the degree of life that lies next below the lowest type in human form. And if man fails to strengthen his will, and allows the senses to govern his life he must go down into the bottomless pit, and perhaps into the simplest elements whence he started.

As man has reached the turning point of either a lower or a higher consciousness, and the reapers of the last harvest have almost finished their work, then the sons of God, who are appointed heir apparent of all things, will take what belongs to them, which is wisdom from on high that they may be able to do the will of God and enter into life eternal.

For we know from our own experiences that this is the time God's chosen people will be delivered, for in them the God of generation has completed his round, and the out-flowing of the Solar life-fluid is to be shut off; and instead there wil

be flowing from them, (from the Libra function, the head of the reproductive trinity), two streams of life, one on the right side of the body, and one on the left, under perfect control.

The repository, the Libra function, receives the life-fluid from the Scorpio function, (the sex), which contains the perfect Solar life fluid in the regenerate man; and from the Libra function the life fluid flows thru all the functions of the body.

As the soul has finished its winter season, generation, so must it now enter its summer season, regeneration; for when the body becomes saturated with this perfected life-fluid there is a feeling of having no weight, a consciousness of being spirit, and a son of the Most High, who not only governs the lower creation, but the higher creation of man, and thus marks the beginning of a new cycle in man or in woman. As man begins to live from the mind of God, or, as the Christ said, to "eat at my table in my Father's kingdom," then will man be able not only to conquer his mental but his physical weaknesses, then will the time come when the Christ, the sower, and the Esoteric reaper who gathers the fruit under the guidance of the Spirit of the Christ for eternal life, rejoice together.

THE TRIAL.—"Think not that I came to send peace on earth: I came not to send peace but a sword" (Matt. x. 34).

Many times since I welcomed the birth of Christ in my own heart have I thought on this verse, and how true it is; for it is only thru being stronger than the evil that is in the world that we are tested as to our true worth, for we shall be tried as by fire—and it is for each one to decide if he will come out purified by the Spirit.—B—.

O'ER THE DEAD BODY OF A FRIEND

BY JOHN FLEMING POGUE

ANSWER, O Body, the unanswered question
Does the soul then survive in the hour of its night?
Speak thou, and silence this investigation,
Speak and deprive direst death of its fright.

Thy lips are yet mobile and able to open,
Whence then this stillness that seals all thy speech?
Lift but an eyelid, and give but one token,
Move but a hand toward Eternity's reach.

Why so unfeeling thy heart to my pleading?
Why so insensate thy brow to my touch?
'Tis but a moment since me thou wert leading—
Now I am calling, imploring thee much.

Hark! I am listening with spirit expanded,
Listening with ears that have opened but now—
And out of the silence the answer demanded
I hear, and I swear that thou art yet thou!

Ah! I perceive that the years have not vested
My soul and thine with the truths they should teach—
Each left the other its language untested
Hence in this hour we are left without speech.

Oh! had we tried thru a life-time of pleasure
Other senses to train than the senses of clay,
Then should we know better now of the measure
To win a response to our cry of to-day.

Awake soul! Awake! ere thy hour be too pressing,
Learn there are powers we need to unfold,
Powers, if left to a life-time of guessing—
Too late we ask that these riddles be told.

Yea, had my soul to its brother thus broken
The silence of years that went in between,
Each to the other had tried speech unspoken,
Then would this shroud not now intervene.

JUSTICE

BY DAVID

As I look out over the great panoramic view of the tide of human progress, noting the great disturbances, the many earthquakes, the great extremes in nature, and in human life the same unrest, I ask myself, "What does all this mean?" It means simply that all things are trying to find an equilibrium. (Matt. xviii. 21-35.)

It seems that truly Satan has been loosed, and justice will be dealt out according to the Divine Purpose. The Prince of this world has been let loose, and he is going to take that which belongs to him.

The harvest is ripe, and it will be many years before the true light of Christ's teachings will again be open to the consciousness of men; for the rise and fall of the soul is just as true as the rise and fall of nations.

The rise and fall of the soul of man is shown forth in the parable of the sowing of the wheat. (Matt. xiii. 24-31.) After the harvest, the gathering of the mature souls, the earth returns to its old dark condition—winter—then comes another seed-time, when the souls who are left over from the last harvest will have another chance—another season of growth—to mature before the next harvest.

I am asking myself this question: Am I, in this present harvest, ripe enough to be gathered—to enter into life and go no more out forever?—I cannot answer absolutely, but I feel keenly in the soul Christ's admonition, "Nevertheless strive to enter in;" in other words, make the good outbalance the evil.

Let us all weigh the matter continually, that we may each be workers in his vineyard, according to our sphere of use. The key with which to solve all the difficulties for the maturing of our souls for this harvest will be found in Christ's great Sermon on the Mount.

THE WORD

By G. G.

FROM out the boundless deep of what is sensed
And felt and thought, experienced and known,
Inborn in intuition and recompensed
In just embodiment, there moves a tone
Which is the tonic of the psychic zone
Of infinite accordance: and the goal
Of ego-conscienced will, which is alone
The ends of our diameter of soul,
Holds it probationary while the ages roll.

We are the echoes of The Word which God
Indites upon the cosmic scroll of space,
The pilgrims in the path the stars have trod
Since time eternally began. The grace
Of immortality shines in his face;
It may our spirits' greater beauty be,
If we but will The Word to win the race.
Alone by overcoming, we may see
The way and truth, and live the life of harmony.

"I will be what I will to be"—Blest Word
Of primal, present, final initiation;
It wings from out the deep that tone unheard
So oft, unused so long in compensation
Of lust and greed and all the false creation
Of pestilential dissonances born
Of selfishness; it brings the dispensation
By Christ declared in Pisces' early morn;
And now again it hints Aquarius' copious horn.

INTUITION

By L. D. N.

MAN with his higher powers of consciousness and volition and the moral freedom which these involve, in his spiritual relation to God and his brother man as a moral and accountable being, is provided with the spiritual function of intuition or direct spiritual insight.

If, in the freedom of his choice and volition, he observe and follow this intuition, it will be to him what instinct is to the animal, with this difference: The animal, in a broad and general sense, yields blindly to his instincts, without any distinct consciousness of the reason; with man, on the contrary, intuition is a direct spiritual perception of truth and of right, and his following it is an intelligent and voluntary act; he does so because he believes it is the true and right, and he wishes to do only that.

In its highest sense, it is because he thinks that it is the will and purpose of an all-wise and perfect providence, the purpose of his Father in heaven, the fulfilment of which will alone secure his highest well-being and the perfect life.

He will cultivate and follow his spiritual intuition, then, because it "will teach him all things," "guide him into all truth," and will "show him things to come." Obedience to its leading exalts his being, lifts him into spiritual freedom, illumination, and power; holds him in unity with God and oneness with the universal order and harmony, and this gives him health and vigor of organism, enlightenment of soul, and absolute power of personal achievement and mastery.

If then man intuitively chooses the perfect way because he

recognizes it as the Father's way, and the Father's way because it is perfect, that he may be in unity with the Father in it, the very consciousness of being a voluntary co-worker with God, gives a sense of confidence and strength in the righteousness of his course, and of the certainty of success, which render him absolutely invincible.

This is the faith referred to by the Christ when he said, "Have faith in God and nothing shall be impossible unto you."

WHAT ALL MAY POSSESS.—"FOR there is nothing covered that shall not be revealed, neither hid that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops" (Luke xii. 2).

These words, with others of the Great Teacher, imply the existence of a latent power in man which, when awakened into activity and brought forth to take its true place in the mental economy, will enable the mind to penetrate all secrets, comprehend all truth, solve all mysteries, and receive by direct inspiration or revelation the very wisdom of God.

In one of his latest recorded conversations with his disciples, Jesus said: "These things have I spoken unto you while yet abiding with you. But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you." "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth is come, he shall guide you into all truth." And again: "Ye shall receive power, when the Holy Spirit is come upon you; and ye shall be my witnesses."

In these remarkable words the Lord Christ affirms the supreme reality of an illuminating Spirit and power, which belong to man and may be realized by him and which will render

him, at least in the sphere of the human, practically omniscient, omnipresent, and omnipotent.

This great promise of the Christ, with the possibility which it implies, is based upon, and involved in his fundamental doctrine of the Universal Fatherhood of God, and the Brotherhood of Man. For if man is a child of God, he necessarily partakes of the essential nature of the Father, and hence the attributes of God existing potentially within him, may and must by development come forth in organic function. "God is Spirit," and the attributes of Spirit are omnipresence and omnipotence.

Spirit, then, is the inmost and essential nature of man in which inhere these attributes of Divinity. This spiritual nature while latent constitutes the life of man; and also the divine seed-germ of these transcendent possibilities deposited by the All-loving Father in the organisms of men as his children.

This spiritual life is to be brought forth and made manifest in the fruits of the Spirit, when the organism of the soul shall have become sufficiently unfolded thru the operation of the secret dynamic energy of the inward life to bear, in and of itself, the blossoming and fruitage of the Spirit.—L. D. N.

THIS should be a motto for those in the regeneration :

"Out of sight, out of mind,"

as regards relations with others ; it is not only useless but almost invariably hurtful to two persons to keep up a mental conflict ; it is devitalizing and therefore detracts from the efficiency of one or both.

This also should be a motto for those in the regeneration :

"In sight, but out of mind,"

as regards irrelevancies in thought and action which otherwise would affect the senses.—ADNAH.

"GOD IS LOVE"

BY EZRA

GOD is love, and he that dwelleth in love, dwelleth in God, and God in him.—I John iv. 16.

To ask the question, "Who, or what, is God?" and to receive the answer, "God is love," is not always clear or entirely satisfactory. This is mainly because love being the REAL LIFE in the soul-consciousness, is not strong or positive enough to be able to disregard all ideas of personality, or of outward circumstance, and in this case, if determined to understand what love is from the reasoning powers alone, one is blinded to the opportunity of gaining that true idea of God which can be gained only from within the soul.

But by earnest devotion to God, and with a yearning at heart to know, we may be made to realize what love is, and what is the animating principle of all life, (as God is the Creative Power of all life,) which we find manifest in man particularly as a child of his love. "For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (I John iv. 20.)

We have, no doubt, often felt, when inspired to do a certain thing which promised only good results to those concerned, a tug at the heart-strings, a feeling of joy, of satisfaction, or of elation. This feeling sought to express itself to all with whom we came into contact, and, apparently, the more we could share our happiness with, the greater our happiness became. Why is this? and what have we done?

As joy, peace, and love are more easily communicable states of mind than their opposites, for the reason that love is the

fundamental principle of all life, we find then, that in the communicating of our joy and love, and in asking others to share with us, we have opened our souls to the great central fountain of love and of life, and are drawing light and power from the Infinite, God.

The truth of this statement will, or will not, be manifest to our consciousness so far as we have or have not perceived the reality of our true interior and higher SELF, and have recognized its immediate relation to God and tried to conduct our lives in harmony with its promptings. For here in the quiet stillness of the heart's recesses, is the meeting-place of the Creator and the created, the vital center of life, the source of all nobler impulses; for true it is that "out of the heart are the issues of life."

God BEGINS his Covenant, which is written, not on tables of stone as of old, but on the tablet of the human heart, with the significant words: "If ye will obey* my voice indeed, and

*The word "obey", used so frequently in the Scriptures and also by us and by the writers for the magazine, does not carry with it what is commonly understood by the word "obedience." We think of obedience in the sense of a servant obeying his master, or of a soldier obeying the mandates of his commander, blindly doing what he is told to do without knowing why or being allowed to ask any questions in the matter.

On the other hand, the Lord showed us that obedience does not mean servitude, when he said, "No longer do I call you servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard from my Father I have made known unto you."

The thought in the word "obey" in the Scriptures is this: If one desires to know the truth that one may live in harmony with it and obtain the advantages that are to be obtained thereby, one must keep the law, obey the law, and one cannot live in harmony with the law, obey it, unless one knows it.

In all the teachings of the Scriptures and of this magazine the thought that is designed to be conveyed in the word "obey" carries this thought with it, compliance with the law, obedience to its requirements.

For instance, we know that if we eat a certain kind of food it distresses us. If we eat that particular kind of food it is contrary to the law of our

keep my covenant, then ye shall be a peculiar treasure unto me . . . for I, who will be thy power, am a JEALOUS God."

If we obey that "still, small voice," that speaks in the soul, if we realize that God is our life, the animating power of all outward action, and that he is JEALOUS only for our good, we cannot fail to appreciate, to the degree that we are willing to obey and capable of loving to obey his loving commands, the tender care that God bestows upon us, and we shall be enabled, in an ever-increasing degree, to open out our love-nature to God, and to accept and to incorporate that which we receive.

"Love is life in motion." Could we become so fully and truly unfolded from within the soul, as to be able to perceive love as it really is, so that it would become as much more real to us as that which we now experience seems but a shadow, a mysterious or grand "something," which we are not able to define or to describe, we should be surprised and awed to find that its wonderful, warming, and vivifying influence accompanies us everywhere, and that it is all the world and more to us. And the more we give to others of that divine essence, the more we receive, until in the great flood of its outpouring, all thought or desire for self is lost sight of or consumed, and, bathed in its loving current, we know and feel only the pure delight, the blessed joys of God, of the Christ, and the wondrous harmony and peace of the celestial life.

Then would our love be turned, as the love of God is turned,

being, therefore in self-protection we obey the law and do not eat it. We also know that if we fall from a high place we shall hurt ourselves. This is the law, and we obey it. This is the light in which the word "obey" is used all thru the Scriptures.

God by a word created the world and in that process also what we call natural laws, which are necessarily spiritual laws, and we want to know these laws that we may comply with them, live in harmony with them and enjoy the benefits derived thereby, and not to strive against them or to go contrary to them and suffer the consequences. [Ed]

toward all humanity, our dominant desire will be that all men may know and share in that infinite love, "And this commandment have we from him, That he who loveth God, loveth his brother also" (I John iv. 21).

LOVE is a portion of the soul itself and is of the same nature as it. Like it, it is the divine spark; like it, it is incorruptible, indivisible, and imperishable. It is a point of fire within us which is immortal and infinite, which nothing can limit and nothing extinguish; we feel it burning even in the marrow of our bones, and see it flashing even in the depths of the heavens.—VICTOR HUGO.

THE PERFECT STAY

BY LURA BROWER

WE live and move and have our being, Lord,
In thee, who art the source of all things fair,
Help us to make the flesh a living word,
And give birth to the fruits of spirit rare:
Love, joy, and peace, long-suffering, gentleness,
That perfect poise, which comes when we are stayed
On Thee alone, that power of holiness,
Which makes us conquerors, of nought afraid.
Help us when darkness falls and it is night,
To look above the gloom and catch the gleam,
Which thru some loophole shines, of Thy clear light,
And as we look doth still more brightly beam.
Help us inbreathe with each indrawing breath
That life which knows not sorrow, sin, or death.

—From *The New Theology Magazine*.

DECEIVING AND BEING DECEIVED

BY H. E. BUTLER

WE read in the Scriptures of the time when man would be deceived and be deceiving, and of all the time in the history of the world, it seems to us that the present time is referred to, because to live for others' eyes and to seek the applause of their fellows has become so prevalent. This condition of mind is not only hypocrisy, but it produces in the minds of the people the inclination to deceive themselves.

This self-deception begins by the effort of the reason to justify what the soul, "conscience," of the individual knows to be wrong, and the more this habit of justifying wrong is indulged in, the more thoroly does it deceive the individual himself. So that at the present time there is actually more dishonesty with the individual man himself than with others. To find a person who is strictly honest with himself is to find a godlike man or woman.

In my recent visit to the churches and especially among the ministers, I found this tendency to self-deception most pronounced, and along with this self-deception comes the incapacity to think logically and reasonably.

For instance, the papers are constantly filled with the accounts of the efforts of the ministry against licentiousness and all other public forms of evil, and this crusade against licentiousness is worthy of the thought of thinking man. We have been told by many college students that they were taught it is necessary for the clearness of the brain and for the normal condition of the physical body that they should have illicit connections with women; and the fact that the ministry is so careful

to avoid all teachings contrary to this conception is pretty strong evidence that the teachings it has received in this direction have been believed and accepted. There are some who secretly admit the necessity of this practice.

Taking this as an hypothesis, namely, that the ministry believes in and accepts as a necessity, and therefore justifies, illicit connections of the unmarried, for the sake of mental clearness, et cetera, let us consider what the ministerial efforts relative to this subject mean when logically considered.

It is well known that the ministry is making an effort to rid the cities of the "red light districts" and other public institutions of this character. If a person believes that this illicit relation is a necessity and yet is working vigorously against its being legalized or its being carried on as a public business, the inevitable conclusion must be that he is working to make our women so common that the "red light districts" will not be necessary. Would not this be an appalling condition in a civilized country?

There is no class of men more quick to condemn "Practical Methods to Insure Success" and its teachings of purity than some of the most zealous of the devotional classes of the ministry. We cannot accuse them of really meaning and wishing to demoralize the relations of men and women to the extent of making women so common that the "red light district" is no longer a necessity, but this is the inevitable conclusion if they claim that illicit connections are a necessity.

In order to be honest with ourselves we must give them credit for being deceived and for being actually engaged in deceiving others, for consistency is not wholly a thing of morals, it is more nearly a thing of mind, of thought, of reason, of clear, logical, correct reasoning.

No man enters a carpenter's shop and begins to cut and to plane lumber unless he has an object in view; in other words, unless he has a plan and a purpose to accomplish. Neither

does the farmer go out into the field and plough it and sow any and all kinds of seed promiscuously, without any thought of what the harvest will be; but yet it does seem that at the present time the religious teachers are doing the equivalent of this, for they are choosing that kind of seed that pleases the masses and are scattering it broadcast, without even thinking of what the harvest will be.

How the children of God should earnestly pray to-day that the Lord of the harvest send forth laborers into his vineyard, for of the church it is well said at the present time, "Other men labored and ye have entered into their labors." Other men? What other men?—The selfish, the licentious, the depraved, those greedy for gain, those who are seeking their own pleasure, their own gratification, even at the expense of others. These are the most diligent workers in the world to-day, and have the ministers of the church entered into their labors? It certainly looks so, and God's children seem now to be so isolated, to be placed in conditions of obscurity; they are oppressed, they are to a very great extent carrying a great load of oppression, and in many cases even of sorrow, and the word of the angel in Revelation is so applicable now, "How long, O Lord, holy and true, dost thou not judge and avenge our life on them that dwell on the earth?"

The numbers that wish to know the truth concerning God and their relation to him are getting fewer every day, and the darkness upon the people seems to be getting more and more intense, and the oppression is getting heavier day by day upon those who love righteousness and are seeking God. The cry is going forth, "How long, O Lord?" and God will certainly hear the cry of his people. In all the history of the past he has heard their cry and has come to their rescue, and will he not do so to-day? Yea truly he will come, and that speedily, for divine justice is strong and relentless and the time is upon us when he will destroy them that corrupt the earth.

We read in the Revelation in the pouring out of the vials or bowls of the wrath of God, the angels were given the bowls containing the prayers of all the saints,* and when these bowls were poured out upon the earth and its inhabitants, we are told of the great destruction of life that follows—the destroying of them that corrupt the earth. And what are the prayers of all saints? What was the only prayer that was taught by our Lord and Master? Was it not first a recognition of the Father, “Our Father who art in heaven”? To recognize God as our Father, is to recognize our spiritual origin. Then follows the prayer, the request, “Hallowed be thy name,” make sacred thy name, or fulfill thy name, which name is YAHVEH, “I will be what I will to be.” Thus the prayer is, “Our Father who art in heaven, execute thy will upon earth, let thy will go forth as a mighty power to transform the earth from its present chaos, in order that thy kingdom may come and thy will be done on earth, as it is in heaven.”

Is the prayer of all saints the prayer for the execution of divine justice upon the earth? Does not this mean that if justice is executed upon the unrighteous, upon the thousands and millions who are wicked and ungodly to-day, they are really praying that these ungodly conditions may be destroyed and they who are allied to them and have become so identified with the evil that it has become part of their very life, be also destroyed?

This is truly what it means. It is the prayer then of desperation, is it not? When you as men and women who love

* It will be noticed in the fifth chapter of Revelation that the four and twenty elders have “golden bowls full of incense, which are the prayers of the saints,” but these bowls are given to the angels for execution, as seen in the fifteenth chapter; for it is the answer to the prayers of all saints that these symbolic bowls or potentialities of the prayers of all saints are given into the hands of messengers, or angels, to answer, execute, upon the inhabitants of the earth.

God, love his people, shall finally come to a point where you pray to our Father, "Hallowed be thy name," you will be praying, "Let thy will go forth and be executed upon the world, to the end that the earth may be purified and fitted for the coming and dwelling of thy kingdom and its righteousness on earth," or for the expressing and the fulfilling of the purpose and the will of God upon earth, as perfectly as it is expressed and fulfilled by holy men and women in the heavens who have gained the immortal state.

Do you hesitate thus to pray? It is the prayer of all saints. It is the outreaching of the soul. The present conditions of oppression, arising from the perversion of the sons of men, are forcing the oppressed to pray, "Hallowed be thy name."

Can we judge God by condemning the destruction of the unfit? Certainly not, but as we know that it was the Divine Purpose in the creation of the world to make man in God's image and like him, and that man might inherit the earth, therefore let us unite ourselves with that Divine Purpose and earnestly desire that it be fulfilled, and leave the method and form of its execution in the hands of him who is wiser than we, more loving and kind than we are capable of being, and more just and accurate in all his judgments.

Therefore let us pray as we never have prayed, desire with all our being, that God's name may be hallowed to the end that his kingdom may come in and his will be done on earth as it is done in heaven.

FREEDOM

BY ARITA

THE Apostle Paul speaks of the glorious liberty of the children of God.

No doubt we have all longed at times for liberty, for freedom from bondage to the carnal nature, that freedom that is the result of self-mastery and that cannot be obtained in any other way.

So long as we can be moved to jealousy, to envy, or to any other emotion that belongs to the physical nature, which is under the dominion of the god of generation, we are not free.

So long as we can be swayed by fear of the opinion of others or by the desire to please others, we are not free.

Again, fear of every nature, fear of evil, fear of harm to our bodies, fear that we may not get what we think belongs to us, fear of having our feelings hurt, all these produce a condition of bondage.

On the other hand, to be able to love our enemies, to do good to them that hate us, to move forward fearlessly, regardless of the opinions of others, when we feel justified before God, to be able to rise above the petty annoyances of every-day life, and to keep our minds engaged in noble and lofty thought—in short, TO BE WHAT WE WILL TO BE under all circumstances—this is freedom.

And this freedom we shall attain if we have the desire to attain it, and the will to persevere in becoming MASTERS OF THE DESIRES OF THE PHYSICAL NATURE.

Then we shall be able to dwell in the spiritual consciousness, which is indeed free.

REINCARNATION

BY HENRY PROCTOR, M. R. A. S., F. R. S. L.

AT the first blush there is no doctrine seemingly so incapable of demonstration as that of reincarnation. To the ordinary reader it does not appear at all in the pages of that Grand Old Book which is so much revered in Christian countries, but on the other hand

A LITERAL RESURRECTION

of all mankind is believed in, and it may be at once admitted that this is what the English versions of the New Testament, both Authorized and Revised, seem to teach. Every one, therefore, who takes the Bible as his guide-book, must believe that all men will live again, and that not merely in the spirit-world, to which all the dead are assigned, but also that at some time, all must be raised from the dead. Now to this proposition we heartily agree—the only question is as to method—by what means therefore and with what body do they come?

The difficulties of belief of the current doctrines could not be more vividly set forth than in the following words of Pastor Russell of Brooklyn Tabernacle: "Our creeds perplex us; for as our hearts will not permit us to think of these poor creatures going to an eternity of misery, neither will our heads permit us to say that they are fit for heaven. Indeed it would be at variance, not only with the Scriptures, but also with reason itself to suppose heaven with three-fourths of its inhabitants unregenerate in every sense of the word."

No one has more graphically depicted the difficulties of the common view, as held by the Churches, than Brother Russell,

and his teaching that all men must rise from the dead is according to Scripture. But according to his view, all men, except the elect, will rise in bodies of flesh and blood. The elect alone will have spiritual bodies.

Let us consider, however, what this will involve—nothing less than the *re*-creation of the whole human race, who will come again into being, as adults, and apart from such a resurrection there would be no hope for man at all, for otherwise he would be, according to "Watch Tower" teaching, forever blotted out.

The difficulties of this view are overwhelming, altho it has much to commend it.

In the first place it means that

THE INNUMERABLE BILLIONS

of the earth's population must be brought in one general resurrection again on the earth, and thus the work of creation of all mankind has to be done all over again, as if they had never been. On the other hand, reincarnation answers all the purpose of such a resurrection in a far more rational way, for by this method preexistent souls are provided with bodies by the ordinary means of parentage, and are thus enabled to continue their upward course under the improved conditions which our beloved brother predicates and desires for them.

There is a splendid work on this subject entitled "Christendom Astray" by Robert Roberts, which castigates the orthodox view in a really able way and up to a certain point carries conviction with it. And the writer does not make the mistake of so many of simply disregarding those Scriptures which seem to contradict his views, but deals as fairly as possible with them. But it breaks down at the same point as that already adverted to. According to his view the majority of mankind will be destroyed, annihilated, blotted out of existence. "Death, the extinction of being," he says, "is the predetermined end

of a sinful course." So that many will be raised from the dead for the purpose of condemnation and punishment. This he quotes incorrectly as "the resurrection of damnation," whereas it is certainly "*anastasis tes kriseos*"—"resurrection of judgment" in the original, which is a very different matter, for judgment does not imply condemnation, and may mean a Day of God, i. e. an age of probation, and to give the Editor of "Zion's Watch Tower" full credit, I must say that this is the more rational view advanced by him.

But the author of "Christendom Astray" believes that all the unregenerate who have not become "responsible to a resurrection to condemnation," will not rise at all. But this is contradictory to the Scripture, which so plainly states that "As in Adam *all* die, so in Christ shall *all* be made alive." In this manner he disposes of all those whom he judges irresponsible, such as children, idiots and the lower races of mankind. "It would be unreasonable," he concludes, "to bring the brutish of mankind to individual account." "Human beings in a state of barbarism may have the latent capacity to be responsible; but this does not make them responsible for the simple reason that the capacity is latent. The actual condition of mind which gives the ground for responsibility, does not exist. This is the case with children. They possess reason and moral capacity in the germ, but because these qualities are not developed by universal law, they are held not responsible in human matters. Is God less just than man?"

Now it is just here that he shows the necessity for reincarnation, for we have found by the adaptation of natural law to the spiritual world, that everything has its use, but, according to his view, so far as the future is concerned, the lives of hundreds of millions of earth's inhabitants have been absolutely wasted. We say, on the other hand, that

NO LIFE IS WASTED,

but that all is proceeding on its upward way. No experience

of life is wasted, but everything, "the whole creation" is working out God's Purposes in Creation, and that finally in the Dispensation of

THE FULNESS OF TIMES

"all things" shall be headed up in Christ and reconciled to God.*

Not that the majority of the race will be blotted out, but only the few that are absolutely and finally incorrigible, would seem to be taught in the Scripture, which says: "If any one was not found written in the book of life, he was cast into the lake of fire."

In regard to the resurrection body, our Brother Pastor Russell makes a clear statement, thus: "Many suppose that the bodies buried are to be restored atom for atom, but, on the contrary, the Apostle declares 'Thou sowest not the body which shall be.' In the resurrection God will give to each person (soul or sentient being) such a body as his infinite wisdom has been pleased to provide; to the Church of this age, *spirit* bodies; to the restitution class, human bodies, but not the same ones lost in death."

This is our belief exactly, but we differ only as to the method of providing those human bodies. It seems reasonable to suppose that this will be by the natural method of re-birth or re-incarnation.

He believes also that the whole Millennium will be a

DAY OF JUDGMENT.

There is, however, no Scriptural statement to this effect. For tho it is absolutely certain that there is a resurrection and judgment which are yet future, yet the Scriptures plainly state that there is a continuous judgment which has been going on thruout the Gospel Dispensation, for "Now is the judgment of this world."

*Eph. i. 10; Coll. i. 20.

The believer is said to have been judged already, and to have past out of death into life. It is directly promised to him that he shall not come into a future judgment—"into judgment comes not."* The unbeliever is likewise said to have been "judged already, because he has not put faith in the name of the only begotten Son of God."† Of this judgment the present tense is used, as correctly translated by Rotherham, where Christ says of the Father that "he gave him authority to *be executing* judgment because he is the Son of Man."‡

And not only is the

JUDGMENT CONTINUOUS,

but the resurrection also. "For just as the Father wakes up the dead and causes them to live, thus the Son also causes whom he pleases to live."§ This is what the Father is said to *be doing* and empowering the Son to do likewise, that all may be honoring the Son according as they are honoring the Father.

All this is in the present tense, and is explicitly stated to be continuous in these words, "There comes an hour and *NOW IS* when the dead shall hearken to the voice of the Son of God, and they who hearkened shall live."§ The hour referred to is the gospel dispensation as stated by the same inspired evangelist in his First Catholic Epistle (Cap. ii. 18), "Little children, *it is the last hour*: and as ye have heard that antichrist cometh, *even now* there have arisen many antichrists; whereby we know that it is the last hour." Thus the whole of this dispensation is included in the expression: "Last Hour" or "Last Day," so that the promise "I will raise him up in the Last Day," "ἐν τῇ ἐσχάτῃ ἡμέρᾳ," would mean during the present age or Day of Grace, which will be consummated by the Second Coming, when the dead in Christ will be raised incorruptible and his living ones will be changed—i. e., their corruptible bodies will put on incorruption, and their mortal beings will be clothed

*John v. 25. †John iii. 18. ‡John v. 26. §John v. 21. §John v. 21.

with immortality, for he shall change these bodies of our humiliation, these death-doomed bodies, into the likeness of his glorious body. This is called the First or Chief Resurrection, of which only the "Blessed and Holy" are made partakers. For them all probation will be past. They are freed entirely from the necessity of reincarnation, for as they *cannot die any more*, it is certain that they will not live any more in corruptible, mortal bodies, but will shine forth as the sun in the Kingdom of their Father, in glorified, immortal, spiritual bodies.

But as for the rest of the dead, their discipline will continue until they are brought up thru faith in Christ and thru holy living to the status of the Sons of God, and they will still be going and returning until they attain immortality and incorruption—a house eternal in the heavens, immortal, incorruptible, which fadeth not away, but abideth forever.

And God gave Moses another Scripture or writing upon a table of stone; which signifieth the second Adam (Christ) who should restore the first, and again introduce this Law into this table of the heart; into the life, into humanity, and write it with the living Spirit in the sweet name Jesus; thus the other Law was also written, how God's love would destroy and break in pieces the anger, of which the Covenant in the Law was a type —JACOB BOEHME.

Also know this, every thought which is formed in the will, so that a man consenteth unto lies, or anything else which is false, or if his will have conceived and contrived anything that is unjust, and he bringeth that contrivance into the desire, that he would very willingly do it, or express it in the false, evil-formed words, if he could, or knew how, and yet must let it alone, either for fear or shame's sake; this same is all sin.—JACOB BOEHME.

IMMORTALITY

BY A. MCINNES [London]

ALL down the ages mankind has been seeking the solution of the problem of immortal life. Christians of all shades of dogma have ever told us that this is promised by our Lord for those who believe in him, but—after death.

By the word DEATH must simply be implied the leaving of the body, the becoming discarnate. For the Hebrew word, *Sheol*, and the Greek word, *Hades* (translated in the A. V. as HELL) unquestionably meant the "Abode of the Dead." It cannot possibly mean "dead" in the absolute sense, for if so, how could the Lord Jesus descend into Hades and preach to the spirits in prison? Besides, Science informs us that there is no such thing as death, in the meaning of obliteration, but only in the meaning of change or disintegration into component elements.

That HELL WAS NOT THOUGHT OF by either the Israelites or the early Christians AS A PLACE OF TORMENT can be ascertained by reading the "Preface to the R. V. of the New Testament," where the translators distinctly state that owing to the incorrect meaning now attached to the word "Hell" they have substituted Hades.

It would seem, then, that since the *dead* were still *living* in Hades at Christ's time, the modern teaching of Christianity has nothing more to offer us now than was available previously to the Lord's Advent. If it is said, however, that believers go to Heaven now instead of to Hades as formerly, we can only say that this is simply a belief and that there is not one passage in Scripture endorsing this idea. Even the single

utterance of the Lord to the thief on the Cross; i. e., "Verily, I say unto you, To-day thou shalt be with me in Paradise," is misunderstood owing to a comma being misplaced. In the original Greek there was no punctuation. The verse ought to have read, "Verily, I say unto you to-day [now], thou shalt be with me in Paradise [some future time]"; for the Apostle Peter, as well as the Apostles' Creed, affirms that "he descended into Hell, and the third day he rose from the dead." Paradise and Hades being different places, how could Jesus Christ be in Paradise with the thief, while he was in Hell with the dead? He could not be in both places at the same time for he was not yet glorified.

Mankind, as well as Jesus Christ, has always spoken of DEATH, RELATIVE TO THE BODY ONLY. "Death came into the world thru sin." "In the day thou eatest thereof, thou shalt surely die [come under the law of death]." "As thru Adam, sin came into the world, and thru sin, death, even so thru Christ, came righteousness and life." While speaking to the Jews on one occasion Jesus said, "Your fathers did eat manna in the desert and are dead; but he who eats of this heavenly manna [the Christ] shall never taste of death." Did he mean it? Lazarus was dead. Even as the Jews said, "Why should he have died when he loved Jesus Christ and was his friend?" Jesus thought so too, "I am the resurrection and the life. He who is trusting in me shall never die." "Lazarus, come forth."

The original does not say, "Have faith in God," but, "Have the faith of God." Oh, faithless ones, why do we reason among ourselves. With God's faith nothing is impossible. The Lord Christ is the Way, the Truth, and the Life. The Truth will make us free from sin and death. We do not receive because we do not ask. "Ask [for the truth] and ye shall receive. Seek [for the narrow way, the forgotten

path| and ye shall find. Knock [at the door of life] and it shall be opened unto you."

It might be urged that as far as we know all holy men have continued to die since Christ's time. But we have made giant strides since then. We are getting to know, to understand the mysteries hidden since the ages. The "*know how*" is everything. "My people die for want of *knowledge*," "This is life eternal, to *know* thee, the only true God, and Jesus Christ whom thou hast sent forth."

In our day many have believed in immortality of the body, but they died. Are we to consider their teaching as an illusion? A thousand times, No! In the material world new laws are being discovered. Knowledge is being gained. Prentice Mulford, Anna B. Kingsford, and Lake Harris failed to attain. Let us step in, fill up the gaps, and discover the laws of the spiritual world.

To-day mankind is like the plant that grows in summer (life) and spends the winter beneath the soil (death). God does not will that any should die, but that all should live, like the everlasting plants. However long it may be delayed, since God wills life for all—it *must* come eventually.

The whole creation travails in pain until now, waiting for the manifestation of the Sons of God. And the Sons are the Immortals, who thru faith and knowledge, have destroyed the last enemy death, so that they can never die again.

FAITH is among men what gravity is among planets and suns. Faith is the very heroism and enterprise of intellect. Faith is not a passivity but a faculty. Faith is power, the material of effect. Faith is a kind of winged intellect. The great workmen of history have been men who believed like giants.

—CHARLES HENRY PARKHURST.

DESIRE

BY LEO LIBRA

THE Aryan race may be called the *desire race*. It has evolved from the lowest protoplasm, thru all the lower races, to the most enlightened race on the earth. All its superior characteristics, its unsurpassed beauty as to physical form; its lofty emotions, the love of the true, the beautiful, and the good; its indomitable will; together with its crowning glory, the intellect, have all been developed thru one cause, and one only—*Desire*. Desire is the cause, man is the effect. Desire has dominated and ruled the mind, in fact, has made the mind. The mind has been the servant and desire the master. Whatever the desire has demanded, the mind has been the willing servant to bring it about.

Up to a certain point this desire has been good, for desire has evolved the soul till men have become giants in intellect. The average American school-boy of ten years knows more and reasons more to-day than the average man of fifty as many years ago. Such giants of intellect have men become, that these intellects, being servants to the desires, have brought about the present deplorable conditions found in the society of the most enlightened race on the globe. Before the intellect became so powerful the desires had a feeblor servant to execute their mandates, therefore men could not go to such extremes as they go to now; the race then lived in a simpler and purer state.

It is claimed by many scientists, as well as by the most highly endowed spiritual souls, that the race has evolved by the operation of the desire-mind as far as it can; for these giant intellects to be governed further by desire, will eventually

produce self-destruction. For man's intellect has become so powerful that he can bring about almost anything that he desires.

Yet, can it be said that man has reached his limit on this globe, the end for which he was created—to become the image of God? Who can look at the condition of the world to-day that man, with all his God-endowed intellect, has created, and answer, “Yes”?

What then will be the next step in the evolving of the future race? for progress it must; to stand still means extermination. In the next evolutionary step there will undoubtedly be a changing of places between desire and mind, mind will no longer be the servant of desire, but master. Mind will say to desire, “Thus far thou shalt go but no further.” All thru the ages there have been isolated, highly-advanced souls, who have taught the doctrine of the supremacy of the soul; but never before has the race been ready for such teachings. There was only a sage here and there who could grasp even the meaning of this teaching. We believe Christ to have been the most highly developed of any of these teachers. He proclaimed that he had overcome the world, which was only another way of saying that he was master of his desires.

But how is this revolution in the race to be brought about—this revolution of desire and mind? In the same way that it is brought about in the individual soul. When the soul has become satiated with its lusts, greeds, passions, and desires, and has one, and one only *long, last* desire, and that desire is for something higher and holier than it has ever known, then the Divine Spirit will flow in and illuminate the mind, and the mind will comprehend as it never comprehended while dominated by the old sense-desires. Man will discover a world of mind that he never knew existed, as much more comprehensive than his present mind as his mind is now more comprehensive than that of the lowest savage.

As man is the sum of his past desires, so he will add the next step in his progress to this sum thru desire, but it will be the desire only to know and do the will of God. Man can only attain to that of which he is able to conceive, therefore he will conceive of an added consciousness which will be shown him by those who have in charge the work of leading the race up to the next plane.

A revolution always brings great disturbances; what the disturbance will be when the revolution between mind and desire takes place, either in the individual or in the nation, can better be imagined when we consider the ages of time that desire has been enthroned. It is not going to be dethroned without a desperate struggle, a struggle and a conflict such as the world has never known. Before man can enter the realm of mind he will have to bend all of his mighty intellect, all of his high powers which he has developed thru all these ages of labor and toil toward this one end. But of all the difficulties that he must encounter he will never find one that is not in his own nature, in his own desires, he will find no other. The monster of the threshold so often referred to in mystical books is nothing more nor less than man's own desire. When he has conquered that monster he has conquered his last enemy—and his first. When he has conquered that enemy he can pass thru the door into the city whence he will go no more out forever.

As man's desire-mind has evolved his body and soul to its present high plane, so this higher spiritual mind will evolve more and more beautiful bodies, bodies whose inhabitants will never say "I am sick, or weary, or sad;" self-luminous bodies, illuminated by their highly developed spiritual minds, bodies that "need no light of lamp, neither light of sun, for the Lord God shall give them light."

MARRIAGE

By J. W. A.

THERE are various notions concerning matrimony. Many think it is primarily a fleshly union of a man and a woman. Others concede that there should be a spiritual element in the bond of marriage, but place the carnal element on a plane of equal importance. My notion of marriage is that it should be primarily and essentially spiritual. I believe in and advocate the platonic marriage, or none at all.

Those who hold the flesh notion of marriage sometimes quote the passage, Genesis ii. 24; and Jesus' quotation of the same (Matt. xix. 5): "For this cause shall a man leave father and mother and cleave unto his wife, and they twain shall be one flesh." But I would point out that the Twentieth Century New Testament renders this passage without the word "flesh," "They twain shall be *one*," that is, one in sympathy, one in spirit, one in aspiration—excluding the thought of the flesh. I venture to say that untold misery has been wrought thru this erroneous notion of the meaning and object of marriage, sanctioned tho it has been by the minister of the gospel in the marriage ceremony.

A man should seek a wife, if at all, only for the sake of her companionship and sympathy and help. If they can be real complements to each other, rounding out each other's character, and helping each other to find the highest and noblest plane of thinking and living, the marriage should be a blessing. But they should make up their minds to forego the questionable and doubtful pleasure of sexual intercourse. Sexual desire is one of the lusts of the flesh that Paul warns

us against. It is immaterial whether the object of the desire is a legal wife or any other woman—it is a lust of the flesh, and is at constant enmity with the Spirit.

Let me cite you the words of Paul in the 7th chapter of First Corinthians. He starts off by saying, “It is good for a man not to touch a woman.” Paul was a celibate, as Jesus, his Master, was. In this 7th chapter of First Corinthians he advises the single state, and gives his reasons (v. 32,33); the married man cares for the things of the world, how he may please his wife, while the unmarried man cares for the things of God, how he may please the Lord: and so with the woman. Please read this whole chapter.

Sexual intercourse is not conducive to spiritual life. It is not usually indulged in, in the spirit of prayer. It means that the wife stands between the man and God. Jesus said (Luke xiv. 26): “If a man come after me, and hate not his wife, . . . he cannot be my disciple.” How many men are there who love the Christ to the extent of hating their wives? Yet that is his word. Look at the great celibate heroes of the Bible—Elijah the prophet, John the forerunner, Jesus the Messiah, Paul the Apostle, John the seer. It is safe to say that these men could not have reached the heights of character and power that they did if they had been married.

But now comes a specious objection to my argument. I am referred to Genesis i. 28, where God sent forth to his latest creation, man, the command, “Be fruitful and multiply.” This is urged as a fatal objection to spiritual-marriage theories.

Now, let us go back to the first two chapters of Genesis. It is generally agreed by scholars that the accounts given in these first two chapters are entirely distinct stories of the beginning of human life. The account given in the first chapter comprises the long period of evolution, during which man was progressing upward from the lower to the highest form. In the second chapter we have presented to us a picture of God’s

perfected human creation. Then he gives his children, the man and the woman, directions for daily living. They are not told to be fruitful and multiply. Instead we find a command given them to abstain from eating the fruit of the tree of knowledge of good and evil. This forbidden fruit is symbolic of the sex-consciousness. This is proved by the record of the ractions after they had eaten the fruit—they were ashamed, knew they were naked, made garments to cover their nakedness, and *hid themselves from God* (Gen. iii. 8). We know what followed. They were driven from the Eden of God and condemned to die (Gen. ii. 17), and death has reigned over the human race ever since, and will continue to reign until mankind find their way back to the tree of life, from which they were then driven away. But at this point some people become terribly concerned for the population of the world. All the horrors of race-suicide rise up before them. But let not any one who earnestly desires to know God and to do his will, be troubled with this thought, for there are plenty of people who care nothing about God to keep the race from dying out for some time to come. Let us who follow the Christ make it our mission in life, instead of adding to the numbers of the race, to improve the quality of the stock already provided.

“Blessed are the pure in heart, for they shall see God” (Matt. v. 8), “Blessed are they that do his commandments, that they may have right to the tree of life, and enter in thru the gate into the city” (Rev. xxii. 14).

NOTICE.

THE BRITISH ESOTERIC SOCIETY meetings are held at the BATTERSEA PUBLIC LIBRARY, LAVENDER HILL, London, S. W., every Wednesday at 8 p. m. (except the first Wednesday in every month). Visitors are heartily welcomed. Suspended for the months of June, July, and August.

BOOK REVIEWS

INDWELLING, a booklet of thirty poems, by Lura Brower. 31 pp. Bound in paper. Price 35cts. Address her, Box 1, Carmel (Monterey Co.) California.

The beautiful spirit of this booklet is well prefaced by the line:

Without me ye can do nothing.—John xv. 5

This is one of the poems:

MY CHARM

"I pray and lo! the heavy gloom is lifted,
I pray and one by one the clouds are shifted,
The darkest by bright beams of glory rifted.

I pray, and all the angry waves that roll,
And break in billows high upon my soul,
Are taken softly 'neath Love's kind control."

FACES AND PHASES OF GERMAN LIFE, by Theophilus Liefeld. Former American Consul at Friburg, Baden. 315 pp. Cloth. Price \$1.60 postpaid. Fowler and Wells Co., 18 East 22nd St., New York, N. Y.

This book was published in the present year. In it the author recounts some of his varied experiences with human nature; and he very aptly and beautifully indicates the nature of each narrative in the book by a few lines from Shakespeare. About German Prisons, he expresses the rigor by King Lear's words: "Freedom lives hence, and banishment is here." About "The Swindling Widow," he says from Richard III: "Never hung poison on a fouler toad;" and about a Tramp Professor: "I wasted time, and now doth time waste me." The book is full of interest for a student of character, and for one desirous of knowing the semi-official incidents of consular life.

"RESOURCES": An Interpretation of the Well-Rounded Life, by Stanton Davis Kirkham. 236 pp. Cloth. Price \$1.25 net. Postage 10cts.

G. P. Putnam's Sons, 27 West 23rd. St., New York, N. Y.

Of this 1910 book the publishers well say: "The essays set forth, in a tentative way, an ideal of the complete, or well-rounded, life which is the result of cultivating a capacity not only for action but for reflection, not only for society but for solitude, not for work only but for play as well; in which the spiritual, intellectual, and physical shall have their due, and life is made to yield abundantly." The subjects treated are: Intellect, Spirit, Love, Wisdom, Thinking, Will, Society, Solitude, Nature, Travel, and others of which the aforesaid are chief. The ten pages of Chapter vi., "Will" contain counsel and reflection for a life-time.

Time of Cusp Transits.
Washington, D. C., September 1910.

Body	Enters	On		
		day	h.	m.
☾	♊	2	5	48 p. m.
"	♈	5	2	14 a. m.
"	♊	7	1	20 p. m.
"	♏	10	2	13 a. m.
"	♍	12	2	30 p. m.
"	♎	14	11	42 p. m.
"	♏	17	5	3 a. m.
"	♏	19	7	21 a. m.
"	♏	21	8	20 a. m.
"	♏	23	9	40 a. m.
"	♏	25	0	28 p. m.
"	♏	27	5	17 p. m.
"	♊	30	0	13 a. m.

☉	♈	23	5	22 p. m.
♂	♏	19	4	12 a. m.
♀	♎	10	9	1 p. m.
"	♏	29	8	5 a. m.
♂	♏	10	4	12 a. m.
"	♊	18	4	58 p. m.
"	♈	25	3	8 p. m.

On September 1, ♈, ♏, and ♍ are situated as follows:

♈	♏	21°	30'	34"
♏	♊	1	6	50
♍	♏	23	46	4

BIBLE REVIEW

Vol. VIII.

SEPTEMBER, 1910

No. 12

OPPOSITES IN NATURE

BY I. L. HARPSTER

BEHOLD, the man is become as one of us, to know good and evil.—Gen. iii. 22.

How many in reading this scripture realize the depth of meaning this startling statement conveys as coming from the Elohim, the gods of creation, the powers that brought us into existence? What does this scripture imply?—Simply this, that the gods of creation had arisen to godhood thru the law of opposites, and that as Adam had entered upon the same course of development, he, as they, must experience good and evil, and thru such experiences come to that stage of unfoldment in which he would discern for himself that which is good as distinct from that which is evil; or, develop a knowledge of right and wrong, the opposites in nature, requisite for a proper unfoldment.

Can it be possible that the Elohim, the creators of mankind, have come to their wonderful state of power and enlightenment thru the law of opposites—swinging, as it were, between the positive and negative poles of “good and evil”? and that before they were empowered with such wonderful responsibility they really had to experience and pass thru the school of what the Scriptures term “good and evil”? If this is true, and surely this is the inference if we can at all rely upon the state-

ment as given, then verily, "God is not a respecter of persons." If the Elohim—the gods—attained such wonderful and masterful powers, should not we like Paul take courage and "Press toward the mark for the prize of the high calling of God in Christ Jesus"? Then, too, the promise, "He that overcometh shall inherit all things," has a greater meaning for us than it formerly had. Yes, and more, it places the responsibility where it belongs, upon us, upon our own efforts and the right conception of Christ's mission.

What enables us to determine that which is good? Is it not by understanding its opposite? In order to know what is "good and evil" one has to experience the two conditions, one the antithesis of the other. When we experience pain we come to the realization that we have come in contact with the negative pole of feeling, and on account of this inharmonious vibration we endeavor to swing to the other pole, which is harmony and well-being. What do we gain by this experience?—Knowledge. One real experience where the effect is inharmonious to our well-being is sufficient for the wise.

The opposite of heat is cold; that of darkness is light; the opposite of love is hate; that of life is death. To every positive there is a negative. These opposites are ever in evidence and they enable us to discriminate between that which is beneficial and that which is detrimental to our welfare. Pain disturbs our physical or mental being, and the absence of pain insures a state of peace and harmony.

Why try to deny one phase of nature? If we burn our hand consciously or unconsciously, we suffer. This we call evil. Why?—Because it has disturbed its opposite, L-I-V-E. "Evil" is "live" inverted, and anything that disturbs l-i-v-e, is evil. The result of an evil life is death. The Scriptures admonish us "depart from evil and live." If we deliberately violate the laws of health we cannot expect aught but suffering; but if we obey the laws of health there can be no suffering. Some

writers tell us "darkness is nothing; it is just the absence of light." To the latter assertion I agree. Bring on the light and the darkness will disappear; this holds good both exoterically and esoterically. But suppose we enter a darkened room: we grope about endeavoring to see but are unable to do so. We deny this darkness, that there is such a thing as darkness, and we keep on denying it; but with all our denying this thing called "darkness" it still remains, and no amount of denying will dispel it. Here is negativity, the opposite of light. If there were no darkness we should be unconscious of this thing called "light."

Darkness seems as necessary as light. Light signifies activity, energy—life. Darkness signifies rest, inactivity—repose. One counterbalances the other. This order is in evidence on the earth-plane, and it seems absolutely important for the growth and perpetuity of life. The past and the present physical order of life demand that it have activity and that it also have rest.

Look out into nature: for every good thing you will find close to it an adversary. Look at the fruit trees: nearly all are infested with some disease or adversary, and it puts the horticulturist at his wits' end to know how successfully to combat them. These diseases or adversaries must be destroyed or the trees will be rendered unproductive. Man has to fight these enemies for his very existence, for he depends upon the products of the soil to sustain his life, and, unless he puts forth every human effort to combat these enemies, he will find himself deprived of the foods that sustain life. Take one's thoughts: no matter how good and pure one's thoughts may be, evil thoughts will seek entrance. Not that we need give room to them, but they come to test us, and so we are tested and tried at every turn as we pass along life's journey.

Foes to plant life are weeds. Truly the earth is curst for man's sake; and this accounts for the command, "In the

sweat of thy face shalt thou eat bread, till thou return unto the ground." The Elohim recognized that death would result from living in a negative attitude of mind, the night side of nature. The question arises: Is Adam's sin unpardonable?—No, Adam's sin was in leaving a state of peace and innocence to pass thru an experimental stage in which knowledge would be obtained thru personal experience, and it was this experience that enabled him to know for himself that which is good and that which is evil. When Adam as a race has gained this experience he may return to his former state except with this difference: While he has suffered, having past thru adverse experiences, he has gained knowledge that will ever enable him to keep in the path of GOOD, knowing that this is the only true course to follow that he may enjoy perpetual happiness and an endless life.

The apostle James foresaw this great truth: "My brethren, count it all joy when ye fall into divers temptations, knowing this, that the trying of your faith worketh patience." The apostle recognized the great advantage in coming in contact with "live wires" on the night side of life; that these are conducive to Christian growth. These adverse experiences are highly important for growth, and they enable us to come to the real knowledge of the truth. How can we know that our wills will serve us faithfully unless we are severely tested and tried?

The two natures of man are ever present: "When one controls, the other hovers near." The better, the positive nature, leads to higher, nobler, and better things. The opposite, the negative, presents things pleasing to the eye, the ear, and the touch, but in them are subtleties that lead to pain, suffering, and death. The allurements of the flesh fascinate and attract the inexperienced one, but he who has learned thru experience the effects of these allurements turns away, for he knows that death lurks in them.

Past history teaches us that the race, with the exception of but a few, has been governed by the negative side of life. This is in harmony with the order of an experimental development. In experimental tests there are possible dangers, but the inquisitiveness within human nature has pushed man on thru various experiences until at last a portion of the race, at least, has arrived at a stage of discretion to "know good and evil" or the law of opposites. A portion of the race has arrived at the pass in its unfoldment that it willingly departs from the adverse influences of life and denies "evil" (so-called) to control it longer; but it turns to GOOD, the positive pole of life, and adhering to the positive phase of nature it realizes that there is a way to rise above past conditions, that there is a "life more abundant," yes, that immortality is possible here and now.

HELPERS UNSEEN

BY LURA BROWER

WHEN we are left alone, there hover near
Fair, loving presences from realms of light,
Who ever strive to lift us to the height
On which they dwell, so with an open ear
Their words of consolation we can hear.
They touch our eyes and give them fuller sight,
Letting us see beneath earth's darkest night
Some gleams appear betokening coming cheer.

When worsted in life's battle, faint and sore
We wounded lie, and call aloud for Death
To ease our pain, we feel their vital breath
Inspiring us to rise, and ne'er give o'er
The fight, till strong, erect, and free,
We conquerors stand, with crowns of victory.

CONCERNING THE MESSAGE OF THE COVENANT

BY H. E. BUTLER

BEHOLD, I send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple; and the messenger of the covenant, whom ye delight in, behold, he cometh, saith YAHVEH of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver; and they shall offer unto YAHVEH offerings in righteousness.—Malachi iii. 1-3.

THIS quotation from the last book of the Old Testament is certainly a fitting ending of the old dispensation, and evidently it is intended to portray that which will take place in the beginning of the new dispensation.

The messenger of the covenant whom YAHVEH Elohim will send, we believe is near at hand, but, whether this messenger is a personality who is to go forth, or an instrumentality in the form of a book or printed matter, is still unknown to us. But that the message of the covenant, even that everlasting covenant that belongs to the everlasting Order of Melchizedek—"having neither beginning of days nor end of life"—has already gone out, is a fact.

When Jesus said, "This is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ," he implied a meaning in these words that has not been properly recognized by the Bible student. The words of so great and holy a man as he was, a man who was both man and God, should be carefully scrutinized and their meaning correctly defined.

"This is life eternal [eternal life], that they should know

thee the only true God." While Jesus often spoke of his Father, who was with him all thru his earthly administration, yet he never attempted to reveal the Father to the people, he only demonstrated to them that God is not a myth, something far off, but that he is present, and that by the power of the Father's mind he had full command of the things of this world. He demonstrated this power, not only by healing the sick and raising the dead, but by actually commanding the forces of nature, stilling the tempest, causing the fig-tree to wither, *et cetera*. But when the last hour of his earthly career came, while upon the cross, he cried, "Eloi, Eloi, why hast thou forsaken me?" The word "Eloi" is the possessive form of "Eloah," the plural of which is "Elohim."

As we have brought to light thru this magazine and especially thru "The Goal of Life," the revelation of the Father, the Elohim, and also the position and calling of the Lord Christ, we ask you: Has there not been revealed to you thru these instrumentalities that which Jesus said to know is life eternal? For he who has a knowledge—not merely a belief thru reading what we have written, but a knowledge thru experience—of the Lord Christ and of his Father, Eloah, certainly has eternal life. But in order to have this experience in yourself, it becomes necessary that you enter into covenant relation with Eloah, or, if you please, with the Lord Jesus.

Remember that God is Spirit. Many will say, "If Jesus or Eloah were here as a man whom I could talk to, then I could make this covenant with him, but how can I now?" If God, Eloah, is Spirit, a spiritual entity, then he knows your heart and you cannot think of him earnestly and honestly without attracting his angel to you, and thru his angel you may come into covenant relation with him.

This covenant relation with God is more important now than ever before in the history of the world. Now evil has the supremacy in the world, selfishness, greed, lust, passion, and

all the lower elements of human life are rampant, and you who desire to know God and to live in righteousness feel the oppression, you feel as if the normal faculties of your mind and body were suppressed, as if you were stupefied, almost put to sleep. Many who have the truth have actually been overcome and forced against their will to submit to the perversion of the present time in order to live, but those who have thus submitted are certainly in a position of danger, for he who receives the "mark of the beast, or the number of his name" will be punished, the same as the beast power is to be punished.

But you who still have enough confidence in God to enter into covenant relation with him, to promise obedience to the guidance of his spirit under all circumstances, will find that the angel of God is with you, helping and strengthening you under all circumstances, giving you a consciousness of peace in the soul, arising in a realization of your acceptance of God. And know of a surety that there is no power in heaven or in earth except in God, Elohim, for thru him we are brought into contact with the Infinite.

Therefore the one thing above all others that is necessary is to make that covenant and to "have faith in God." Then you can obey the injunction, which is so necessary at the present time, "Be still and know God," stop all struggling, all anxiety, and simply trust God and go forward doing his will day by day as best you can. Then you have a right to take the stand the Lord admonished that you should take, namely, "Be anxious for nothing."

This message of the covenant, which introduces the individual into membership in that wondrous Order of Melchizedek, is a means by which your life, your hope, all that you are, is transferred from this old perishing age to the new and divine age and order. Or, in the language of the Christ, this knowledge that has come to you by your acceptance into membership with the Elohim, is life eternal.

If you stop to think you will readily see that there is no perfect life except in God and from God, and that perfect life is perfect peace and happiness, as well as perfect health. Therefore in making this covenant with God, with Eloah of the Elohim, you place yourself in a position where the divine life can enter in and find expression thru you, for the help, uplift, and final salvation of his people.

Do you need help? Do you feel an oppression and depression of all the powers and faculties of the mind and body? If you do, then you certainly feel the need of help, of a change, and your only help is in God, in this covenant relation. For truly, as Jesus said, this is the only door, this is what the Christ came to manifest unto man, to demonstrate to man that the Order of Melchizedek still exists, that YAHVEH Elohim is not a myth, but a real power (intelligent, spiritual individualities), and this teaching made him the only door, the only light to the world at that time.

They who followed him have stood as lights to the world, but one after another of the lights has gone out, for evil influences have followed up every one who is inclined to be a light to the world and have succeeded in suppressing, and, in many cases, even in destroying, them. And we feel sometimes as did Elijah at the time of Ahab, when he prayed to the Lord, saying, "The children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword: and I, even I only, am left; and they seek my life, to take it away." This is really true at the present time, but we still believe that the Spirit has not only 7,000 "which have not bowed unto Baal," but that there are in the world 144,000 persons who are to be brought out and saved from the destroying power of the beast that has risen up out of the midst of the sea, the people.

But as we look around for a light that is shining upon the lives of men, we see no instrumentality and hear no voice save

that which is going forth from the Esoteric Fraternity, yet here and there is one who is holding out certain truths, important in their way, but here only do we hear the voice of the message of the covenant, here only do we see the indicator pointing to the door of the eternal city, the door of immortality.

You who hear the voice and see the finger pointing to the door will do well to heed and to follow, for you know how much you need the help, the guiding hand of the angel of the Lord, and only by that covenant dedication of yourself to God can you have that angel guidance always with you to keep you and to open the way before you, to give you peace and joy.

In saying these things, we are not bolstering up an individuality; there is nothing of the kind in it. The fact, the great underlying principle, is evident to all: Here has been made the revelation of God and of his Christ, of the Order of the heavens and the methods by which you may become allied to that Order and a member of the heavenly body.

YAHVEH Elohim said, concerning those who take that everlasting covenant, that they were to him as the apple of his eye, and that he who touched one of them would touch the most sensitive point in his great nature, for God so loved the world that he sent his only begotten Son, in the person of the Christ, to preach this gospel of the kingdom and to call your attention to this door, which is now set wide open before you, that you may enter into life and be saved. True it is that many will strive to enter in but will not be able because of their love and sympathy for the old order and condition of things, but those who are able to consecrate their life to God, who love God and love to keep his commandments more than all else, will certainly enter into life. For the time has come that before us is set an open door, that we may, if we will, enter in thru the gate into the immortal city, the paradise of God.

May the angel of the Divine Presence inspire your intelligence and guide your actions. Peace be with you.

THE POWER OF THE CHRIST

BY J. W. A.

AND Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there. And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them: insomuch that the multitude wondered when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.—Matt. xv. 29-31.

THIS paragraph of Scripture gives us a glimpse of some of the wonderful healing work of Jesus. He gave power to the lame, he restored the cripples to their normal condition, he loosed the tongues of the dumb, and even gave sight to the blind. Naturally enough the people were greatly impressed.

The question is asked: Is the age of miracles past, or can we in the twentieth century expect Jesus to heal our diseases? This is a question, friends, which I have often pondered over.

When Jesus was about to leave this world he commissioned his disciples to carry on the same work of preaching and healing that he had been doing, and to confirm and strengthen them he gave them these two assurances: "All power is given unto me in heaven and in earth," and, "Lo, I am with you alway, even unto the end of the age." Now, I do not know of anything in the New Testament which teaches that the divine ministry of healing was to be confined to the first century. We believe that Jesus saves from sin the same now as he did then; why should we doubt that he will save us from sickness? We believe in the *living* Christ; and if he is living to-day, he must be all-powerful, as he said. Let us not doubt that Jesus is still the Great Physician. He can heal the body, strengthen

and illumine the mind, remove the burden of sin from the soul, and give freedom and peace to the spirit of man. When he healed the palsied man he put the question, "Whether is easier, to say, Thy sins be forgiven thee; or, to say, Arise, and walk?" It was as easy for him to heal diseases as to forgive sins.

Why, then, do we not have miracles to-day? I believe it is because the people have to a large extent lost faith in Jesus Christ. It is very significant that Jesus' works of healing were usually performed in answer to the prayer of faith. We are told that when he was among his own townspeople of Nazareth he did not many mighty works there because of their unbelief. Man's vision of Jesus has been obscured by the fog of a gross materialism. But I look forward to the fulfilment of that grand promise of God thru Malachi: "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings." I believe that when men come to revere the name of Jehovah, to follow the teachings of the Christ and to live in his spirit—when it becomes the supreme aim of our lives to realize that prayer that Jesus himself taught us: "Thy kingdom come, Thy will be done on earth as it is in heaven"—then will the healing powers, as well as the saving powers of Jesus be manifested among us.

I do not for a moment disparage the magnificent achievements of medical, surgical and sanitary science. I believe they all have their place in the divine order. Their work, however, is largely of the preventive kind. Many of the diseases that Jesus treated in his day would not arise to-day because we have learned how to prevent them. It is estimate tuberculosis can be stamped out of the state of New York by 1920. We praise God for the knowledge we have gained along these lines. But the point I wish to bring out here is this: When Jesus performed miracles he did not necessarily interfere with or set aside natural laws, but rather invoked

the operation of higher, spiritual laws, of which he, being the Son of God, was master.

And I believe that when we come to live the life of regenerate children of God and make it the supreme purpose of our lives to know and to do his will, we shall gain knowledge of, and power over, all manner of disease, comprehending and far transcending our present attainments. For Jehovah is the source of all science and all power; and when we thru the Lord Christ come into complete harmony with him, we shall gain access to his great storehouse of knowledge, and the prayer of faith will bring us into contact with his divine omnipotence, which will bring to us the blessings of healing and restoration. As the Apostle James said: "The prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

"The kingdom of God will never be found outside your own individual self. If the domain seems small to you, it is because you have yet had no glimpse of your real power and divinity. Let me say that there is one key that unlocks every door and solves every problem. That key is Love."

"It is only after our minds are cleansed and purified of all illusion that we can intelligently consider God and the Divine plan. In the pursuit of knowledge one must be fearless, and the mind must not be hampered with fears and doubts."

NOW

BY BELLE BEARDEN BARRY

If for me you have a flower,
Give it now!
Give it while life's pulse is beating
To the tune of Time fast fleeting,
Give it with a life-time greeting—
Give it now!

If for me kind word you have,
Say it now!
Say it while my ear can hear it,
While I've memory to review it,
Say it gently—do not fear it—
Say it now!

If for me a visit have you,
Pay it now!
While with joy I gladly meet you,
While mine eyes may fondly greet you,
Before death comes to defeat you—
Pay it now!

If for me some love you cherish,
Show it now!
Show it while my heart doth need it,
In kind actions let me read it,
While my soul is hungry—feed it—
Love me now!

THE WAY OF WISDOM

BY L. D. N.

WHILE all the great religious leaders of the world have taught of God to the extent that the Divine nature has been revealed to them, Jesus taught and emphasized as no other teacher has ever done, God's actual, immediate Fatherhood and perfect providence. This one supreme fact was the center and life of all his teaching and promises to men; and it is this which distinguishes his doctrine of God, and the results it involves, from all other teaching in the great religions of the world, and lifts his gospel vastly above them all in practical value.

The possibility of the perfect life of spiritual supremacy and divine realization here and now, which he enjoined and promised thru the Way he opened and trod himself, has its only basis in the truth of this doctrine. The dual nature and heredity of man furnish the key to the import of his remarkable and startling utterance: "Call no man your father upon the earth; for one is your Father, which is in heaven."

The physical organism in which man as a spiritual being is embodied, and the sensuous nature with which he is clothed (the natural man) are, we know, the product of ancestral conditions transmitted thru a psycho-physical heredity, modified by the prenatal conditions of the immediate human parentage. But within and behind all phenomena, at the center of all life, and of every process of life, is the undifferentiated spirit of omnipresent Deity, giving himself to his world. It is in and thru this ultimate and final process of creation that he differ-

entiate himself in an embodiment of his essential nature—an embryo Divinity, the child of his love and providence.

The inmost life and central spring of man's being is, therefore, pure spirit, derived directly from the infinite Father without the touch or taint of human heredity—the immediate offspring of God. Hence all the human powers are rooted in the spiritual life and are capable of taking on a divine as well as a sensuous activity, since this inmost and spiritual nature relates and unites man and all his functions on the inner side, with God, “in whom we live, move, and have our being.” Having become individualized thru physical embodiment as a spiritual being and awakened to self-consciousness and personal identity, thru the activity of his various powers on the sense plane, man is then prepared for the higher consciousness of his spiritual nature and divine sonship.

“You have seen that no justice can be expected of the natural man. Let that pass and fix your faith steadily in the Infinite Justice. Do not strive to overcome the wrong and injustice about you by the laws made by the natural, unjust man, but declare the Divine Law continually. Refuse to let yourself know or think about any other than that Law, and make yourself so positive in the consciousness of it and its sure fulfilment that right and justice will prevail. While you ascribe power to the error side it will have the power you give it. Ascribe *all* power to God—to the Divine Law, and swift justice will result from your strong, positive faith in the right.”

THOUGHTS CONCERNING GOD'S PURPOSE

BY EZRA

PRINCIPLES are things. A principle is a well-defined group of ideas leading to the demonstration or proof of a truth. Principles appeal to the mind, for mind alone can grasp and apply principles. Principles, then, are mind factors, or mind-builders, since it is thru the application of, or by reasoning from, a known principle, as a base—thru the leading out of the mind to a comprehension of truth—that we develop true mind-power. And mind-power is creative-power, for thought is the essence of life. We believe that God by a word, thought, endowed with his omnipotent will, created the world and all things.

But, in order to work intelligently toward the end of the developing of the mind, we must have made some clear discriminations, we must have marked out the way for ourselves, so to speak. We must have decided clearly what it is that we seek, and what we are to accomplish in ourselves. In other words, in order to make the ultimate of our labors clear, we must have determinedly set our minds in order and harmony with God's purpose in our creation, as declared in Genesis i. 26. Knowing this purpose to be the only true purpose of life, we shall have resolved to live up to our very highest ideal of right and of personal purity, and shall seek truth solely for the love of truth.

We shall find that all principles are relative, that no one principle, so far as human knowledge extends, stands absolutely alone, but that all have a common bond of cohesion and of value by reason of leading to a definite, underlying truth.

Truth animates and is the substance of all principles. Having grasped the basic truth of which any particular principle or law is the manifestation, we can explain all that follows in its train as self-evident and necessary facts.

Having in mind our purpose, which is interiorly harmonized with the purpose of the Creator, we shall perceive that the Spirit of Truth which the Lord Christ promised should "lead us into all truth," precludes, by its presence within us, any possibility of error or of disappointment. With a knowledge of God and with faith in his abiding Spirit, one is able to comprehend and to define all truth, for God is the One Truth, the One Absolute Principle.

This underlying principle of faith in the Spirit of God, which brings the mind into harmony with God and with the substance of all truth, is properly based upon the clear understanding of God's purpose in the creation of man, and upon the intelligent desire to do all in our power to work consistently in the direction of its fulfilment. Since the accomplishment of this purpose is the ultimate of all creation—that is, all men and all things in nature tend toward this single end—this understanding, and the intelligent cooperation therewith on the part of man, must of necessity bring the whole being, body, mind, and spirit, into harmonious accord with all the laws of creation. Man will then have become united to the mind, the will, and the very reason for his existence, namely, to become like unto God, and to have dominion over all things.

The obtaining of this understanding, and of the will and determination to abide in the realization of it will be no great task. It will, in fact, become natural to us when the mind has been brought into divine order and harmony thru faith in the Spirit of God, thru seeking to know and to do the will of God, and thru diligent application in our daily life of the truths, laws, and principles of thought and action which the Spirit of Truth ever seeks to reveal to us. Thus faith in God and the

understanding of his purpose are the two fundamental and concurrent principles that lead to a knowledge of the truth.

It is readily seen, therefore, that unless we are thoroly grounded and unswervingly fixt in our faith in God, we do not have the aspiration and the will that are necessary to urge us to seek and to inspire those qualities of mind that will relate us to God thru the love which he has implanted within us. This inspiration, when it is free and active, must clearly open out the consciousness to the operation of God's Spirit. The mind will then be illuminated from within, and we shall know the vital truths that are essential to a well-ordered, Christian life.

The inspiring of the mind-qualities that elevate us to the new and higher order of life, is a passive process on the part of the Creative Mind, that is, all truths, and all qualities of mind are subject to the will and desire of the individual. He may take, by faith, whatsoever he will. On the part of the individual, then, this inspiring is an active, positive process, as he will see plainly the necessity of a definite, decided direction as to his mental endowment and tendencies, and of the firm control of his desires. He must, in no uncertain manner, have determined what he wills to be.

The polarizing of the mind in the right direction and the intelligent use of the faculty of discrimination in all things are the essentials for a successful life in any field of endeavor. *If the mind and desires are fixt in the direction of the accomplishment of God's Purpose*, we shall inspire those qualities of mind which will tend to our growth in that direction—all will then be well. If, however, we have any trace of clinging to error, if we have any fixt ideas or abnormal desires of our own nature to satisfy, we shall but add the strength of our mind and inspirations to them, and it is only too evident that evil results will follow. For where error is upheld, truth does not thrive; truth and balance of mind and heart go ever hand in hand—the one explains and compensates the other.

It is the hope of realizing happiness that inspires action. As Paul says, "Faith is the substance of things hoped for." But, with the greater number of men, this ideal state of happiness that they long for is never quite clearly defined or conscientiously worked for, and for this reason it is seldom realized. This yearning to realize an ideal life of love and happiness is inborn in the nature of man. All created life represents, and must, in time, come to express fully, God's purpose. But the fact that this ideal is scarcely ever made manifest in its full meaning to the reasoning consciousness has led man to experiment with his own life, to seek novelty and sensation, and often into grievous error and folly.

How may this ideal be realized? Jesus, the Christ, said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." God has given us, thru the instrumentality of the Christ, the strength of mind and will that is necessary in this attainment in pledging his Great Name, YAHVEH, to be our power. It remains for us to take and intelligently to apply this power in our daily life.

If, then, this divine ultimate that we seek is within us, and the power to realize it is also within us, by what means shall we intelligently utilize this power? The "way" is plain. In making this covenant with God, and taking as our power his holy Name, we have accepted all of the conditions, and the first condition is: "If ye will obey my voice." Jesus said, "I have overcome the world." That inner voice will teach us that we too must overcome the world, subordinate all desires, command the body, and prevent all waste of the vital fluid. "Be still, and know God." This is the secret of secrets. This requires faith, attention, and persistence, in doing the right.

In this way only can we realize happiness and grow into a complete comprehension of God's purpose, and obtain the blessings that God has promised to those who will do his will.

STEPS TO MASTERY

BY RUTH

SUPPOSE a man who is striving for the mastery over all things in heaven and earth were always to stop and consider whether it were best to do a certain thing in view of the fact that weaker ones who are also striving, and even unbelievers as well, might find an excuse for stumbling: do you believe he would reach the goal? How could he? We know St. Paul took this stand when he said, "If meat maketh my brother to stumble, I will eat no flesh forevermore, that I make not my brother to stumble."

To take this stand at a certain stage in one's development is, without doubt, essential; for surely one must learn to consider the well-being of his brother as dear to him as his own. But, there comes a time when to hesitate to take a step because of the weakness of one's brother would mean stagnation and death: for, to be bound by the weaknesses, prejudices, and criticism of the human race does not allow one to follow in the footsteps of Jesus the Christ; *he* says—"If any man will come after me, let him deny himself, and take up his cross, and follow me. . . . For what is a man profited, if he shall gain the whole world, and lose his own soul?"

When he was invited by the Pharisee to dine he conducted himself as was his custom, with no thought of conforming to the Mosaic law; and when the Pharisees marvelled because he washed not his hands, he replied—"Now do ye Pharisees cleanse the outside of the cup, . . . but your inward part is full of extortion and wickedness." He was truly a stumbling-block to the unbelievers. As Scripture says of him—"He

shall be a stone of stumbling, and a rock of offence to the house of Israel, and the inhabitants of Jerusalem." "Wherefore? Because they sought it not [that is, righteousness] by faith, but, as it were by works." "They stumbled at this stone of stumbling."

To him that overcometh all things are given and *all* things become his servers or servants, and nothing is unclean or evil to him. But he who yields to temptation is as yet a servant to sin. Therefore, let a man be fully convinced in his heart where he stands. "All things indeed are clean: howbeit, it is evil for that man who eateth with offence," or with a consciousness of guilt. "Happy is he that condemneth not himself in that thing which he alloweth." Since then, "Every one of us shall give an account of himself to God," "Let not him that eateth, despise him that eateth not; and let not him that eateth not, judge him that eateth: for God hath received him." And he "that has overcome," he unto whom all things are given, he that is upon the mountain-top, is free forevermore.

INSIST upon a well of pure sunshine, perpetually full and overflowing with Faith, Hope, and Love. Hold your inner life in this spirit, and then no task will seem to be a hardship.

Love lightens all labor.

We all need to come into closer *rapport* with the spirit of our work. It is not enough to make a sense of duty wait upon it; it is not enough to brood over it in thought; you must learn to love it. Love your work and fill it with the life of your being, if you wish it to delight others.—From *The New York Magazine of Mysteries*.

THE HOLY SPIRIT

By P. J. WILKINS (London)

THERE is a Holy Spirit (the Christ or saving Spirit), that belongs to and animates a world of perfect beings. These beings possess the most wonderful powers imaginable, in that they are able to command, and do command at will, all the forces of nature and the minds of men (if they so desire) over whom indeed, and over the whole earth, they have absolute dominion. At the same time, however, their nature being one of love, and their mission care for and love to mankind, it is impossible for them to act in any other way, but that one.

The Holy Spirit, altho it forms a part of man's inheritance, has always been separate from the world-conditions, yet it has had a standing here from the beginning of history and still lives in the world in obscurity and simple garb, but it is better known to the few to-day than ever before. It belongs especially to God because it is the animating principle of an immortal existence. For this reason it is possible for a body of people to come into harmony with each other and to obtain immortality thru this same Spirit, after each one has attained thru patient and continued effort unto a direct, personal knowledge of and unity with the divine will. Now the way to this ultimate lies thru the regenerate life, thru which alone a proper understanding of the Christ's teachings can be obtained.

We know and realize that BIBLE REVIEW, and the Esoteric writings, with which it is connected, stand to express, in a higher form than any other teaching, the workings of that Great Spirit in its orderly application to the needs and uses of intelligent man to-day.

This cheerful, life-giving Spirit is of vital importance to the most up-to-date and keenest minds of to-day. The more intelligent a man is, the more he needs that which the regenerate life stands for in leading men to a knowledge of the Spirit of God. But when he receives this knowledge he finds that he is consciously united with a vital center, which causes all his former keen ideas and mental conclusions to appear like mushrooms of the night that is past.

The most sensitive and refined minds have the greatest need for this saving work. The best, noblest, purest, and most intelligent men and *women* in the world to-day, whether they be rich or poor, are they to whom this message is sent.

It is readily seen that in order to get on in the world, or to keep one's place in it, a person has to think of himself as a separate entity, and the stronger he is in mind and body, or the more concentrated his energies are in any direction, the more he attracts to himself the particular good he is seeking. But while the aims of men are wholly confined to any particular sphere of external activity, the race is able to make but little progress toward the ideal condition to which it is really aspiring—a condition or state of peaceful and enjoyable activity, in which all the faculties of one's nature are brought into play.

In the study of these matters it will be found without a doubt that the principles laid down in the Esoteric writings—if understood and applied by man until he becomes conscious of the Spirit of God, or the Law of Love, and of those beings who have already past thru the earthly experiences that now occupy his attention—will enable him to enter into and to enjoy perfect conditions of health, activity, and age-lasting fellowship with God.

It should be understood that one man never did, and never can, save the world, but that each one may be instrumental to this end if he willingly elects to serve God and to follow that Great Spirit thru whom the work will be done.

LOVE

BY JOHN FLEMING POGUE

TRUE love is the only commodity that never spoils with age, nor loses fragrance or bouquet thru use. Love has been the one medium of exchange in all ages, in all countries, and among all peoples. Its language is universal. The sage and the savage understand it equally well. Thru its magic telepathy, man corresponds with his Maker, and communes with the animate and the inanimate world. Thru love, we of the finite become one with the Infinite. It is the alphabet of birds and beasts, and is common between them and men. It is the bond between the organic and the inorganic. Love is a flower that never wilts, never changes color, never smells less sweet than in the hour of its birth, nor alters its flavor, gets bitter, or moulds or dies in the bud. It has no canker, no worm, no rust, no decay and no blight! It spreads unspent, becomes more beautiful with time, more luxuriant the more it is cultivated, and flourishes where nothing else will grow.

Love requires no watching, no watering. Frosts do not touch it, and snows but add freshness and warmth to its blossoms. So, love repays abundantly, and the planter and the plucker alike enjoy its benefits. It exhausts not and dies never. Its seasons are all the year. Its mart is the world and its admirers are legion. No pathway is so hard, no roadside so dusty or barren, no field so choked with weeds, no hillside or mountain so rugged, no precipice so rocky, no valley so shaded, no ravine so deep and deserted, no plain so alkaline that love will not flourish there, and blossom, bear fruit, shed its fragrance on the air and soften the atmosphere, delight the senses of man and lift his soul out of misery and woe and care to heights where joys reign and faith of heart will not depart.

LOVE IS THE RADIUM OF THE SOUL.

EVOLUTION AND GENESIS

BY HENRY PROCTOR, M. R. A. S., F. R. S. L.

MANY people think that the doctrine of Evolution is a new theory discovered by Charles Darwin, but this is entirely a mistake. The doctrine is as old as the hills, and Darwin is responsible only for seeking to explain it by a theory of

NATURAL SELECTION,

a theory which breaks down at many points and was never accepted in regard to man even by his most intimate colleague, Dr. Russell Wallace. But in a general sense the doctrine of Evolution is confirmed by the first chapter of Genesis, as for example verse 11, "Let the earth bring forth" (*produce*), and verse 20, "let the waters *produce*"—"swarm with swarms of living souls," "and the fowls that may fly on the face of the expanse of the heavens."

Verse 26 declares

THE GRAND PURPOSE OF GOD

in Evolution—to make man in his image and likeness and that he should bear rule over the fishes of the sea, the fowls of the heavens and the cattle and all the earth. But even yet we see not all put under him, but we shall see it in "the inhabited earth to come." Jesus as "the first-born of an entire creation" is to bring the race of mankind—"the many sons"—unto glory, and all things will be put under the feet of the Christ—Head and Body, and the whole creation delivered from the bondage of corruption into the glorious liberty of the children of God.

Genesis i. 26, therefore, ought to be looked upon as a prophecy, as the declared purpose of God in

CREATION BY EVOLUTION,

for we are fore-ordained to be conformed to the image of his Son whom he appointed heir of all things, thru whom he also made the ages, and who is an exact representation of his very being. And into the same image we are being transformed (metamorphosed) from glory into glory. For if we have borne the image of the earthy we shall also bear the image of the heavenly. This is the purpose of God in Evolution—to unite us to himself—"that all may be one" even as Christ and the Father are one.

So that it is quite evident that verse 26 is a prophecy of future glory, of a spiritual evolution which is not yet perfected.

In regard to

EVOLUTION IN GENERAL,

we need not commit ourselves to any theory such as that of sexual selection. No doubt the struggle for life which leads to the survival of the fittest has been a great factor in organic evolution, as also that other, put forward by Professor Henry Drummond, viz., The Struggle for the Life of Others, for he clearly shows in "The Ascent of Man" that it has been a potent factor in producing

THE HIGHER SOCIAL QUALITIES

for as he says: "Sympathy, tenderness, and unselfishness are the direct outcome and the essential accompaniment of the reproductive process, for without these the whole higher world would perish as soon as it was created.

"For days or weeks in the early infancy of all higher animals maternal care and sympathy are a condition of existence. Altruism had to enter the world and any species which neglected it was extinguished in a generation."

Christianity owes a great debt of gratitude to the genius of Professor Drummond who explained in a marvellous way the relations between Science and the Bible in his book on "Natural Law in the Spiritual World," and not less so in his splendid work on Evolution which he rightly calls the "*Ascent of Man*"

as placed in contradistinction to Darwin's "*Descent of Man*." For Darwin undoubtedly looked at the matter from a materialistic standpoint. He knew nothing of Design, but confessed that he was, in regard to it, and would always remain, "in a hopeless muddle."

He expected a great deal too much from his theory, for tho it explains much, it leaves so much more to be explained, that we can only regard Natural Selection as one small factor in Evolution.

But that Evolution is the method by which creation is carried on does not admit of any doubt. The proofs of this are superabundant.

Let us take for example the 70 to 100

VESTIGIAL STRUCTURES

which are found in the body, which Professor Drummond called *the scaffolding*, because they have become obsolete and useless in the human body, altho they still survive as vestiges.

Some of the chief of these are :

(1) The Vermiform Appendix, which gives its name to the well-known disease, Appendicitis. In man this is a veritable death-trap, altho in the case of herbivorous animals, it is of great use in digestion, and is very large, longer indeed in some cases than the body itself. But in man it has shrunk to the merest rudiment, while in the ourang-outang it is only a little larger.

(2) Another such vestige is the *tail*, which may be seen in any human skeleton, consisting of 3, 4 or 5 vertebræ.

In the embryo, both of man and ape at an early stage it is much longer than the limbs, and the muscles for wagging it are still found in the embryo of man.

(3) There are other muscles which still persist in the human body tho atrophied, such as those for moving the ear, and for twitching any part of the skin, as animals do to shake off flies. Remains of these are the still functioning muscles of the fore-head.

(4) In every mammalian embryo are the four clefts or furrows of the old *gill-slits*. Children are sometimes born with them, and ears are sometimes found bursting out in human beings in the exact position which the gill-slits would occupy if they still persisted. These cervical ears are also found in the horse, pig, sheep, and other animals.

(5) In the corner of the eye there is the remains of the *nicitating membrane*, which is extremely common in birds and also exists in fishes, mammals, and other vertebræ.

Everything points to the fact that man himself has past thru all the stages of Evolution, for the

FIRST EMBRYONIC ABODES

of moss and fern and pine, or shark and crab and coral polyp, of lizard, leopard, monkey and man are so exactly similar, that the highest powers of mind and microscope fail to trace the smallest distinction between them. Every creature that lives, climbs its own geological tree before it reaches its mature condition. Resemblance to the embryo of the vertebrate series flash out as each new step is attained—first, the semblance of the fish, then of the amphibian, then of the reptile, and last of the mammal.

It is a common objection that the

INTERMEDIATE FORMS

are missing. But tho this is true to a great extent, it is not so entirely. There are those links still existing which Darwin called

“LIVING FOSSILS.”

Prominent among these is the Duck-billed Platypus, which has a body like a mole, a tail like a beaver, lays eggs like those of a reptile, and tho a marsupian, suckles its young like an ordinary mammal. It has no teeth, but, as its name implies, it has a bill exactly like a duck, and broad-webbed feet. Its nearest congener is the echidna, like itself a native of Australia, and an egg-laying animal.

There are to-day a host of intelligent Christians who accept thoroly the doctrine of Evolution, tho certainly not as taught by Darwin. There is no need, however, from a Christian standpoint to object to

DARWINISM

as taught by Dr. Russell Wallace, for he affirms "that the present gigantic development of the mathematical faculty is wholly unexplained by the theory of natural selection, and must be due to some altogether distinct cause. As with the mathematical, so with the musical faculty, it is impossible to trace any connection between its possession and the survival in the struggle for existence. It seems to have arisen as the result of social and intellectual advancement, not as the cause.

"No verbal explanation or attempt at explanation, such as the statement that 'life is the result of the molecular force of the protoplasm,' or that 'the whole existing organic universe from the amoeba up to man was latent in the fire-mist from which the solar system was developed,' can afford any mental satisfaction or help in any way to a solution of the mystery.

"To us the whole *raison d'être* of the world with its complexities of physical structure, with its grand geological progress . . . was the development of the human spirit in association with the human body." ("Darwinism," pp. 467-477.)

I know of no more encouraging fact than the unquestionable ability of a man to elevate his life by conscious endeavor. It is something to be able to paint a particular picture, or to carve a statue, and so make a few objects beautiful; but it is far more glorious to carve and paint the very atmosphere and medium thru which we look.—THOREAU.

TO THOSE WHO HAVE TRIED FOR THE C.*

BY EDMUND VANCE CORLIE, '88

"Did you tackle that trouble that came your way
With a resolute heart and a cheerful,
Or hide your face from the light of day
With a craven soul and a fearful?
Oh, trouble is a ton, or a trouble is an ounce,
Oh, a trouble is what you make it,
And it isn't the fact that you're hurt that counts,
But only—how did you take it?

You are beaten to earth! Well, well, what's that?
Come up with a smiling face.
It's nothing against you to fall down flat,
But to lie there—that's disgrace.
The harder you're thrown, why, the higher you bounce;
Be proud of your blackened eye.
It isn't the fact that you're licked that counts;
It's how did you fight—and why?

And, altho you be done to the death, what then?
If you battled the best you could,
If you played your part in the world of men,
Why, the critic will call it good.
Death comes with a crawl, or comes with a bounce,
And whether he's slow or spry,
It isn't the fact that you're dead that counts,
But only—how did you die?

*The poem hangs in the trophy room at Cornell University."

PERFECT REST

BY ELI

Come unto me, all ye that labor and are heavy laden, and I will give you rest.—Matt. xi. 29.

THE Master gave notice, if you are burdened with the cares and troubles of this world, to come unto him, to be submissive and to humble your heart to God, and you will find rest unto your soul—rest from generation which brings fear, sorrow, and care upon the soul, and causes man to be severed from all that is good. Christ meant that he would teach you how to be at peace with your own conscience and with all mankind, and thereby bring the Spirit of God into your consciousness.

This sacred rest is brought about by a higher intellectual action which is effective to obstruct and to send off every evil influence that would cause anguish of soul, anxiety, and worry, and to give you that absolute freedom from care that your soul is yearning for. This is actual rest, for it brings that calm and undisturbed spirit that nothing can move and that is always resting confidently in the promises of God.

We often hear an elderly person say, "I am so weary; I can be of no further use to this world; I need rest, and death is welcome." Why is he weary?—First, because the reproductive cells are exhausted, that living matter which was sent out from him to form other living beings is spent. Second, because this living substance which serves for the formation of thought, or the godlike nature of man, was wasted thru lust.

There is a law in nature which demands that every living thing yield the life produced in it: the lower forms of life, in the reproduction of the lower—plant and animal formation; the higher intelligences in the formation of thought. But if

man or woman is not able to use these creative-forces in the formation of thought, nature takes steps to remove them, when their work is finished, in order to dispose of the old life and to make room for new life upon the planet. For this reason the soul perceives that its body can be of no more use and therefore it makes preparations for the death of the body.

Our ministers teach that man shall rest after death in God's kingdom, but Jesus the Christ teaches that God is not the God of the dead but of the living, that is, he is the God of those whose souls live in the body and who are striving to live in harmony with nature's laws. Hence the real "sabbath of rest" will never be found until man is fully regenerated and can live in the eternal mind—the mind of God.

In ancient days a highly unfolded soul like the prophet Daniel was permitted to rest in sleep after death, until the time of the end of the old order of life upon the planet, but he entered not into the sabbath of actual rest with God for he was told that he should stand again in his lot at the end of days (Dan. xii. 13). Because, it was not in divine order that he should attain before the time of the ingathering of the Body of the Christ.

God said, "Let us make man in our image, after our likeness," that is, let us urge him onward with the stream of progressive life into higher service; let him be well instructed, thru trials, in the book of life. If this is God's intention with regard to the onward march of the soul, rest assured that it will be greatly disappointed after its separation from the body; it will then find that "there is a great gulf fixt" so that no one can pass from among the dead into God's kingdom. Consequently our ministers are giving instructions in that which is not the truth when they attempt to teach you without enlightenment from God. They will lead you to death and destruction, so far as your present opportunity is concerned.

Paul says in Heb. iv. 6, "It remaineth that some must enter

therein [into God's rest],'' but he adds, ''they to whom it was first preached entered not in because of their unbelief,'' because of their lustful nature which interfered. Such cannot hear God, nor can they have any apprehension of what the Spirit of God is.

God blest and sanctified the sabbath day and rested from all his works which he had created. His process in the entire work of creation is thru the union of the two opposite sexes of all life, from the primitive organic structures on up to man. This process has been going on in the past ages for six creative-periods. After which time the Father of all creation sets apart a period in which the soul of man is to have experience in heavenly joys. This can only be done by cleansing the earth from the perverted use of the life-forces, in order that man may be able to retain his seed and thus withdraw from worldly lust and to elevate his love-nature to the higher, the supreme love for the Father, who brought him into being. This holy period of rest will have its effect upon every living thing in nature; there will be death and destruction of the unfit, and a step forward in the whole creation. It will mark the beginning of a new and higher step, not only in lofty souls, but also in lower organic life.

A person who lives in a lewd state of mind can be compared to a shadow, an unreality, and is a false representation of the Son of God, even tho he professes to be a Christian. He cannot rest from the fierce combat and struggle for self, because truth is darkly represented; he has but a vague knowledge of the purpose of God in creation; he thinks himself that which he is not, therefore he is unreal. He lives but a short period of time in the flesh, saying, ''Lord, Lord,'' and when his lustful nature has brought him to an early grave, even his friends forget his shadow.

But if God is to bring us back from the brink of the grave and into ''the sabbath of eternal rest with God,'' it becomes

still more important to be true to self, to work in unity with God in tearing down the old, selfish nature, which gathers everything for self, and to work in the opposite direction. If we are obedient to the laws involved in the higher uses of the sex-forces it will be possible to enter into this holy rest.

God has always dealt bountifully with his children who do not know, thus revealing his great love for mankind. Let us follow him whom the prophet said should stand for an ensign of the people; whose method of life must in time become the standard of life of all people upon this earth; whose constant purpose it was, and is, and will always be, to deal justly with all, and our rest will be glorious.

POWER OF PATIENCE—A man who is to accomplish a great work must have infinite patience in dealing with all manner of obstacles. These very obstacles are the test of the greatness of his aim and the steadfastness of his soul. If he survives them he is worthy to achieve; if he yields to them, he is not the man to win the victory. That is reserved for men of greater insight and of stronger grasp. It is easy for raw recruits to make a charge, no matter how forlorn, but it is very difficult to keep them steady under continuous fire. There is a certain joy in a dash, however dangerous, which is absent from a perilous position long maintained. There are many men who can brilliantly and successfully lead a short and quick movement, but the men who can successfully guide a long and stubbornly contested reform in any department are few. For such men must possess not only clear moral convictions and the ability to make those convictions contagious, but also the reserve power of soul which is a base of supplies to a commander on a long march in the face of numberless discouragements, obstacles and failures of support. There is something divine in patience, because it is the quality which makes great works possible.—*The Outlook*.

DOCTOR'S INTERESTING EXPERIMENTS

PLANT AND ANIMAL LIFE FROM CRYSTALS

(Copied from *The London Daily Chronicle*)

Dr. Charles Littlefield, in an intensely interesting article, says he believes he has solved the problem of the origin of life.

His experiments, he says, resulted in the production of plant and animal forms of life from crystals.

He invites others to experiment for themselves, and assures them that they will be satisfied that the life-forms were produced from matter which is devoid of life.

THE one riddle of the ages to which all seek a solution is the mystery of the origin of life. The remarkable investigations of Mr. Butler Burke, of Cambridge, and his remarkable article in "The Daily Chronicle" a few weeks ago attracted universal attention, and stimulated the desire of scientific and unscientific men alike to pierce the darkness which shrouds the first causes of life as we know it. That article was widely read in America, and "Harper's Weekly" publishes a contribution which may well be the sequel to it, tho the author, Dr. Charles W. Littlefield, has been working on lines of his own. It is a fascinating and suggestive study, and is another interesting chapter in the long story of scientific marvels which is slowly being unfolded before a wondering world.

Dr. Littlefield presents what he says "is demonstrated to be a solution of the advent of life-forms on this planet of inorganic matter;" and he believes his conclusions are fully justified by careful investigation. He starts with the proposition that "whatever the nature and source of the life-principle we can only know it as it manifests itself thru matter. These mani-

festations are observed, first, in the building of organized forms out of unorganized chemical compounds; second, in the producing of spontaneous movements in these organized forms. These two classes of vital phenomena cover every manifestation of life-force, and wherever these are observed there the life-principle is at work."

BUILDING UP LIFE FORMS.

In his experiments he has taken unorganized chemical compounds—"that is, mineral compounds and water, which is also an inorganic compound—and built up life-forms without the aid of similar antecedent life-forms, which could not happen without the presence and operation of the life-principle."

The whole theory of the slow evolution of organic forms, whether true or false, he says, depends on the original life-cell. He adds: "I do not claim to have discovered any new principle in nature, or to have produced any new thing that does not already exist. The principle of 'creation' that I present is already recognized under another name; and the organic forms that I have developed by experiments are known to exist in nature both as micro-organisms and as larger specimens of similar species. What I attempt to show is—how these things originated; why one species differs from another; and to point out the place of beginning of organic life. 'The Principle of Creation,' under which I shall attempt this, may be stated as follows:—"In the grouping of mineral compounds and the environment lies the first cause of all physical phenomena in the organic kingdoms of nature.'"

His knowledge that fourteen chemical elements enter into the composition of all organized beings—carbon, hydrogen, oxygen, nitrogen, sulphur, phosphorus, chlorine, potassium, sodium, calcium, magnesium, iron, fluorine, and silicic acid—led him to pursue a definite line of research. He knew that in the beginning, before life-forms appeared, the sun shone on the ocean, and evaporation sent up a mist that watered the

earth. "From these solutions crystalline forms built up, representing in mineral composition and outline every form of vegetation that was destined to grow upon the earth. By the process of evaporation nitrogen was fixt, and the mineral crystalline forms saturated with vital magnetism, and in these crystal forms nature's synthetic processes built up her first cells of bioplasm, not singly, nor sparingly, but by millions, each cell capable of developing into a distinct species of life-form as would be determined by its mineral composition."

CREATING LIFE.

He set himself, therefore, to reproduce this process on a miniature scale. He mixt the mineral compounds essential to vegetable and animal tissue in tumblers of pure water—"twelve miniature oceans that will fairly represent the condition of the sea before life appeared upon the earth." He poured into each glass one dram of bisulphide of carbon, and left the glasses uncovered in a temperature of 75 deg. to 80 deg. Fahrenheit, and replaced from time to time by fresh water, previously boiled, the amount lost by evaporation. These vessels, he says, will work out every form of life from mollusk to mammal.

A few drops of this fluid were placed on a glass disc, and allowed to evaporate; and then were examined under the microscope. Dr. Littlefield may tell the sequel.

When crystalline forms resembling well-proportioned vegetation are obtained, set the plate where there is a regular temperature of 75 deg. to 80 deg. and a moist atmosphere around the disc, and leave it undisturbed for twenty-eight days. At the end of this time a number of microscopic plants and animal cells will be found growing on the plate. If, however, the plate is watched during this time, numerous small moist spots or droplets will be found scattered over its surface, from which small crystals develop, some of which grow into plant life and some develop animal cells.

That the plant and animal forms do not come from germs previously existing in the air will be evident to anyone who will carry out the experiments. When the proper material is assembled in favorable environment, plant and animal forms are produced. The proportion of mineral compounds is determined in nature by crystalline formations, which are antitypes of vegetable growths, and a single crystal representing a blade of grass or fern-leaf, requiring a magnifying power of 200 diameters to see it, will furnish the requisite amount of mineral cell-salts for hundreds of bioplasmic cells, each of which is capable of developing into a living form.

You will find, therefore, in these demonstrations, and in all nature, of which these are but miniature reproductions, proof of the principle of creation. "In the grouping of mineral compounds and the environment lies the first cause of all physical phenomena in the organic kingdoms of nature."

EVOLUTION OF CELLS.

A series of remarkable micro-photographs is shown, revealing the various stages in the evolution of cells into living forms. One shows minute cells developing into the crystals, another the process of cell multiplication. Another shows well-developed fresh water shell forms. In another set of crystals the photograph reveals the development of an octopus-like form, in others fish and reptile forms are clearly indicated. The forms are clear and well-defined. They have been magnified 800 times, and "no attempt to change or modify them in any way" has been made.

Dr. Littlefield says, in conclusion:—"If they are what the seem to be, we have three of the five geologic ages of animal life represented—the age of mollusks, the age of fishes, and the age of reptiles. The specimens represented developed from cells which originated in crystals, and each one from a different solution and upon a separate plate. What seems at

(Concluded on page 633)

DEVELOPMENT

BY DAVID

EACH individual is a molecule in the "planetary man." This molecule has the germ of the Father (the divine Father) imprest upon it. It is ever pushing its way upward within us, forcing us by pain and pleasure to keep in the path that leads to perfection.

So what we have called evil or pain is necessary to help unfold us, and to round out our natures, for YAHVEH said by the prophet, "I form the light, and create darkness; I make peace, and create evil; I am YAHVEH, that doeth all these things."

In order to become the Son in his fulness, as was the Christ, we have got to unfold until every faculty is in harmony with the purpose of God, and until we have reached this condition, the so-called evil of life is ever present as a friend in disguise. When we meet evil it causes us to stop and puts us in an attitude to reach out with the heart, to desire to be brought again into the path.

We run a good deal like a watch: if any part is gone it will not keep time. So, until we have all parts in us unfolded, we cannot expect to be in harmony with God's purpose concerning us as is intended in our perfect unfoldment.

"THE eternal Law of Life is perfect; it is man, by not obeying the Law, that keeps himself from perfection. Love, pray, listen and obey, and you will soon reach perfection—Infinite perfection in a while."

(Continued from page 631)

present conclusive evidence that these forms are produced from not-living matter is, when the proper grouping is made and a drop of the solution is placed upon the plates the forms appear; when the grouping is not made the forms do not develop. . . . I believe it to be a solution of the riddle of the ages—the beginning of life-forms on this planet of inorganic matter—yet I may be mistaken, and I hope that others who have the time will take up the experiments, and either confirm or disprove what is here presented.”

This astonishing story will no doubt be received skeptically in some quarters, but the author's claim, that he has reproduced the creation on a miniature scale, and has evolved life from matter which we are accustomed to regard as devoid of life, is certainly worthy of consideration.

WE publish the foregoing article, not because we are among those who like to say, “I told you so,” but because it gives good reason to believe that statements made in our early writings that have not been scientifically demonstrated, will yet be proved to be correct.

The position of this scientist that life is not absolutely dependent upon the germ theory, was clearly stated in “The Seven Creative Principles,” published in 1887. These principles we saw and talked about as early as 1877, and while they were a matter of revelation to us, yet they have proved correct in every instance.

Revelations that have been made to us of this nature were not merely the illumination of the mind or an inspiration of the thought, but in every instance we were shown evidences in nature before we accepted them. [Ed.]

HAIL THE DAWN

By G. G.

HAIL golden gray of budding dawn, reborn
Amidst the silence of celestial heights!

How slowly seems the spirit of the morn
To help the patience of the harbor lights
And dispossess the pall that now affrights
Dull minds that dwell adown two thousand years,
Enamored of a watery waste of nights
That long have dript the darkness of their fears
Around cold hearts congealed in undesolvéd tears!

But there are mighty minds that ne'er have turned
To cull content from out the older sod;
And there are holy hearts that e'er have burned
With fires lit by the firmament of God;
And there are fearless feet that long have trod
Thru reeds retarding Life's unceasing stream:
Altho enduring Time's redeeming rod,
They laughed and threw a realizing gleam
Of prophecy athwart the distance of their dream.

Lo! now those dreams reopen into days
That break into the waking mind of man;
Now they, whose thoughts at times were Wisdom's rays—
That flew so swiftly, few their force could scan,
And fewer still their widening wings could span—
Behold the lifting heights appear as friends,
And deem the past to be no better than
The lessons that experience comprehends
As warp to weave the aspiration to new ends.

Aerial day of far returning time!
Dread storms must break ere thy beams bathe the land;
A final fight thy dawn must have with slime;
The tempest gathers o'er Columbia's strand;
The hoary harlot of the past dare stand
Before the virgin Future's stern surprise
And still rehearse contemptible command:
Look! How she suns her rags beneath our skies,
And flaunts her fettered fulminations—ere she dies.

Dire fate! that this most shameless thing should be
Impelled by her own children to deceive
The sons of sires who fought for liberty!
The dawn must be delayed until she leave
The planet that her work has curst to grieve.
Prepare then for the battle! Hear the word!
This Pisces prisoner of pride must heave
The remnant of her form where has occurred
The birth of Freedom's largest child—to be interred.

But she shall briefly rule before the Sun
Of Righteousness shall rise upon the scene;
And ere Destruction's darkest day be run,
The hordes of selfishness shall rush between
The agony of hate and lightning sheen
Of Love; they shall consume each other there.
The Sons of God shall step aside and lean
Upon the Everlasting Arms, as fair
And white the day descends with genii of the air.

BOOK REVIEW

WITHIN THE HOLY OF HOLIES OR ATTITUDES OF ATTAINMENT, by Rellimco. 95 pp., boards. Price 75 cts. Address The Progress Co., 210 Monroe St., Chicago, Ill., or, L. N. Fowler and Co., 7 Imperial Arcade, Ludgate Circus, London, Eng.

To every book there is a spirit as well as "the letter," and to the impressionable reader the nature or spirit of this book will be of unusual value for its beautiful devotion. In it are twenty-seven subjects for concentration and affirmation, each briefly but instructively introduced. Among these are Concentration (itself) in which the reader is shown the value of meditation upon virtues. Five pages are devoted to "The Spoken Word"—how careful, how sincere we should be that we take not the Name of God in vain, so that, when speech is used, it shall be righteous, effectual. Of purity he writes in equal truth and beauty; and of the whole book we can say that it is invested with extraordinary values, chief of which are exaltation and strength.

In our own life we know the virtue in wisely chosen song: There are three songs in the book under consideration: one—"Open My Eyes," another, "Stillness," and, "God is Love," the first and last named should be, judging from their words, of great value in holding the mind staid upon God. The music is written to each.

THE BEAUTIES OF FRIENDSHIP, edited by Samuel Francis Woolard. 61 pp., on fine paper, artistically bound in paper cover: Being a compilation of choice brevities by many authors and great men upon Friendship, and incidentally bringing into deserved prominence Fidelity in duty and in relatedness—human and divine. Price 50 cts. The Goldsmith-Woolard Publ. Co., Wichita, Kansas. A —

THE TRUTH SEEKER. After five years of rest and oblivion, so far as "The Truth Seeker" is concerned, it now appears again and we have Nos. 4 and 5 of Vol. I. before us. The editress makes the announcement that she has resumed her work with renewed vigor, and we hope the magazine will now continue its mission to help humanity. We welcome all honest, true efforts to enlighten the minds of the people and to aid in the soul's development, and, judging from the two numbers before us, the editress, Veni Cooper-Mathieson, is an earnest, faithful worker and deserves help and patronage. The magazine is well written and well edited and contains much good thought. Published by Veni Cooper-Mathieson, at "The Truth Center," 181 St. George's Terrace, Perth, West Australia. Subscription, 6s., single copy, 6d. [Ed.

EDITORIAL

THE student of esoterism is supposed to be one who is able to grasp great truths, and while he is able to grasp great and comprehensive truths, he is also supposed to have one object in view, namely, the practical use of every thought that occupies the mind.

In some of the articles published in this magazine there are statements that may be taken in many ways, and they will be useful to the broad thinker only so far as his mind is already active in certain lines; they will then present to him certain suggestions to work out. It is not supposed that anyone will take the articles as a whole and memorize them and keep them in mind as great and grand teachings, but, as we have said, all thought of an esoteric nature should be to the student only a suggestion, and if his inner consciousness is allied to the spirit of truth that comes from God, he is in a condition to sift out the grains of gold from the mass of earth, symbolically speaking; and that which is gold to one may not be gold to another. Remember the maxim, "Use determines all qualities, whether good or evil."

We present in this magazine many articles that are merely suggestions to create activity in the mind and aspirations in the soul, in order that inspiration of wisdom from on high may flow in and give power to discriminate between the good and the evil, the useful and the non-useful.

Therefore we hope that none of our readers will take as final the statements in the articles that appear herein, but that they will take the suggestions and carry them to the test, to the touchstone of infinite wisdom.

Remember always that that which we know and desire to teach you can never be yours if you accept it simply because you believe it without examining it carefully. The Lord Jesus who is our great Master and teacher warned us thus, "And ye shall know the truth, and the truth shall make you free." We cannot emphasize the words, "*ye shall know the truth,*" too much. Mark you, "*ye shall KNOW the truth,*" not *believe* it, and no one is able to make you know it but the spirit of truth from God.

One active mind always helps another; one inspirational mind links all others who read his words or hear them exprest to the fountains of that inspiration, but your brain and soul powers are given you that you may form that which you read or hear exprest into a structure of knowledge ALL YOUR OWN.

THIS number of BIBLE REVIEW closes volume XXII. When we begin volume XXIII. we shall give BIBLE REVIEW an entirely new dress, with the exception of the cover, which will remain the same. We have already purchased new type and shall have new paper. The style of paper that we have selected will enable us to print photographs of contributors, diagrams, *et cetera*, should we desire to do so. The magazine will be a little longer and a little narrower, but we shall maintain the same number of pages. The new type has a broader face, but in reality it takes up but little more space than the old type, but it will make a much plainer impression and therefore easier to read. The magazine will contain just as much reading matter as before, notwithstanding the apparent larger type. The paper is a little harder rolled and therefore the magazine will appear a little thinner, but we trust that, taking it altogether, it will make a more pleasing magazine in its general make-up. It will certainly be more useful as the new type will make a much clearer impression than the old, which is thoroly worn out, and we trust it may be the Father's

will to give us new thought, but all thought is practical so far as you make it practical, and all thought is impractical so far as you make it impractical.

WE receive a great many letters address to H. E. Butler that are really intended for the business department and should be address to the Esoteric Fraternity, and there are no doubt a great many who wish to write to the editor personally who do not mark their letters "Personal." Such letters are always opened at the office and attended to there. Therefore we wish to say again to those who feel they have something special to say to the editor, that they should address their letters to H. E. Butler and mark them "Personal." Then the letters will come directly into his hands and will be attended to by him. We hope that none of our friends will take vantage of this suggestion and expect the editor to attend to the business part of their letters and thus mark business letters "Personal," for such letters will not be attended to by the editor.

NOTICE.

THE BRITISH ESOTERIC SOCIETY meetings are held at the BATTERSEA PUBLIC LIBRARY, LAVENDER HILL, London, S. W., every Wednesday at 8 p. m. (except the first Wednesday in every month). Visitors are heartily welcomed. Suspended for the months of June, July, and August.

Time of Cusp Transits.
Washington, D. C., October 1910.

Body	Enters	On		
		day	h.	m.
☾	♈	2	9	20 a. m.
"	♏	4	8	36 p. m.
"	♊	7	9	28 a. m.
"	♋	9	10	16 p. m.
"	♌	12	8	42 a. m.
"	♍	14	3	13 p. m.
"	♎	16	5	57 p. m.
"	♏	18	6	18 p. m.
"	♐	20	6	9 p. m.
"	♑	22	7	17 p. m.
"	♒	24	10	59 p. m.
"	♓	27	5	45 a. m.
"	♈	29	3	21 p. m.

☼	♏	24	2	7 a. m.
♀	♎	17	7	44 p. m.
♂	♏	1	8	41 a. m.
"	♊	6	9	14 a. m.
"	♋	11	3	37 a. m.
"	♌	16	2	16 a. m.
"	♍	21	4	39 p. m.
"	♎	28	11	52 a. m.

On October 1, ☿, ♃, ♅, and ☽ are situated as follows:

☿	♎	5°	24'	53"
♃	♎	23	35	33
♅	♏	2	10	48
☽	♑	24	6	12

Bible review.

230659

BF1995
B5
v.8

YD 07285

BF
1955
B5
v.8

230659

Bible

UNIV

LIBRARY

Bible review.

BF1995
B5
v.8

YD 07285

BF
1955
B5
v.8

230659

Bible

UNIV

RARY

